

## Cornell University Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

Cornell University Library  
DS 507.T26

The flight of the lapwing. A naval office



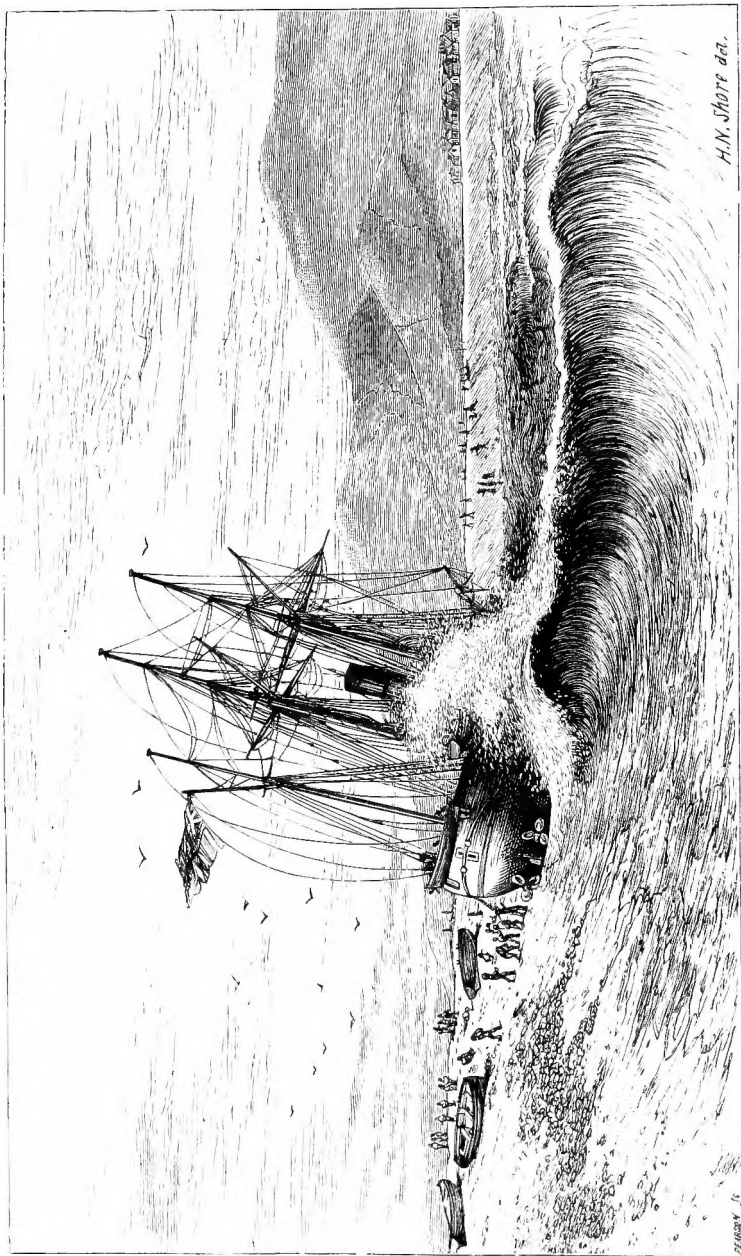
3 1924 005 327 675

W05









THE 'LAPWING' IN TROUBLE ON THE ISLAND OF CHANG-SHAN.

THE  
FLIGHT OF THE LAPWING

A NAVAL OFFICER'S JOTTINGS

IN

CHINA, FORMOSA AND JAPAN

BY THE HON.  
HENRY NOEL SHORE, R.N.

LONDON  
LONGMANS, GREEN, AND CO.

1881

*All rights reserved*



WASON

DS

507

T26

DEDICATED

TO

COMMANDER SIR WILLIAM WISEMAN, BART., R.N.

IN GRATEFUL REMEMBRANCE OF

A HAPPY COMMISSION

## *MAPS.*

MAP ILLUSTRATING THE CRUISE OF THE 'LAPWING' *To face p. 1*

ISLAND OF FORMOSA . . . . . 31



## PREFACE.

---

THE following pages, compiled from journals kept during three years' active service as first lieutenant of H.M.S. 'Lapwing' on the Chinese station, are published in the earnest hope that they may be found to contain something to repay the trouble of reading ; that they may help to while away a leisure hour, and perhaps even excite some slight degree of interest in one of the most patient, sober, and industrious nations in the world—a nation, moreover, which, with a remarkable past, seems destined to play a not altogether ignoble part in the future history of the world.

Generalisation has been truly described as the peculiar vice of travellers ; and a story is told of a certain 'intelligent foreigner' who, after a short residence in England, where he was waited on by a red-haired servant girl, made a note to the effect that *all* English servant girls had red hair. To avoid falling into mistakes of the same kind the writer has not hesitated to verify his own observations as far as

practicable by frequent references to standard works ; and that this precaution is none the less needful, in attempting to describe the manners and customs of a people so peculiar in many ways as the Chinese, will be evident from the following observations attributed to a high authority. In relating his experiences, he declared that after a year's residence in the country he felt perfectly qualified to give a decided opinion on any subject ; after three years, he began to doubt his own knowledge ; and after he had been there five years, he came to the conclusion that he knew next to nothing of the people.

Under these circumstances the writer feels that no apology is required for giving frequent prominence to the statements and opinions of those who, from a long residence in the country and an intimate knowledge of the people, are best qualified to judge ; and he begs to tender his grateful acknowledgments for the valuable assistance derived from numerous pamphlets, magazines, and newspaper articles, as well as from the following, amongst other well-known works :—

‘ Treaty Ports of China,’ Lord Elgin’s ‘ Mission to China and Japan,’ Alcock’s ‘ Capital of the Tycoon,’ Adam’s ‘ History of Japan,’ Nevins’ ‘ China and the Chinese,’ Doolittle’s ‘ Social Life of the Chinese,’ Williamson’s ‘ Travels in North China,’ Williams’

---

‘ Middle Kingdom,’ Davis’ ‘ China and the Chinese,’ Lord Macartney’s ‘ Embassy ’ (Staunton), ‘ Glimpses of Travel ’ (Smith), ‘ Waifs and Strays from the Far East ’ (Balfour), ‘ Chinese Sketches ’ (Giles), ‘ China Campaign ’ (Col. Wolseley), Lock’s ‘ Narrative of Events,’ Edkins’ ‘ Religious Condition of the Chinese,’ Archdeacon Gray’s ‘ Walks about Canton,’ ‘ Medical Missionary in China ’ (Lockhart), ‘ Marco Polo’s Travels,’ ‘ The Opium Question ’ (Theodore Christlieb), ‘ Records of the Missionary Conference at Shanghai, May 1877.’





# CONTENTS.



## CHAPTER I.

Hong-Kong—Floating Population—Visit to Canton—Examination Hall—Prisons—‘China New Year’ . . . . .	PAGE I
---	-----------

## CHAPTER II.

Search for a Pirate—Formosa—Aborigines—Takow—A Strange Visitor . . . . .	31
--	----

## CHAPTER III.

City of Amoy—Emigration—Official Calls—Lessons in Etiquette . . . . .	42
---	----

## CHAPTER IV.

Buddhist Temples—Potted Ancestors—Naval Worthies—Paper Flowers—A Naval Pageant . . . . .	52
--	----

## CHAPTER V.

Municipal Lamps — Inquests — ‘Fung-Shuy’ — Manufactures — Schools — Education — Marriages — Foot-binding — Doctors — Infanticide—Rock Inscriptions—Forts—Soldiers—Ostriculture . . . . .	63
--	----

## CHAPTER VI.

The river Min—Timber Ships—Boatwomen—Foochow—Bridge of Ten Thousand Ages . . . . .	87
--	----

## CHAPTER VII.

A Chinese Arsenal—Educational Department—Condition of the	PAGE
Navy—Unpreparedness for War . . . . .	96

## CHAPTER VIII.

Keelung—Walk to the Coal Region—The Mines—Rival Pilots—	
Tamsui—An Enlightened Official—Exports . . . . .	109

## CHAPTER IX.

Missionary Work in North Formosa—System of Training Students	
—Remarkable Results—Future of Christianity—Persecution—	
Land System . . . . .	118

## CHAPTER X.

The Foreign Drilled Battalion—Incidents <i>en route</i> —Inspection	
Manœuvres—Characteristics—The Month of May—Cushan	
Monastery . . . . .	132

## CHAPTER XI.

Establishment of Missions at Foochow—Difficulties—Character	
of the People—Wu-Shih-Shan—Training Institutions—Im-	
pending Troubles—A Lady Physician—Medical Work . . . . .	153

## CHAPTER XII.

Visit to the Interior of Formosa—Reception by the Natives—The	
Tea Trade—Chinese Geography—Character of the Students—	
Sintiam—Evening Service—Meeting with the Savages—	
Return to Twa-Tua-Tia—A Literary Town—Journey to	
Keelung . . . . .	171

## CHAPTER XIII.

Arrival of English Miners—Return to Foochow—Tea Trade—	
Heavy Floods—Measures to alleviate Distress—Governor	
Ting—Religious Persecution—Defences of the River Min—	
Farewell to Formosa—Chefoo Conference . . . . .	207



## CHAPTER XIV.

	PAGE
The Naval School—Character of the Students—Memorial to Mr. Carroll—The 'Yang-Woo'—A Chinese Admiral—Captains of Gunboats—Maintenance of the Arsenal—School of Telegraphy—Obstacles to Railways and Telegraphs . . . . .	226

## CHAPTER XV.

Ordered to Tientsin—The 'Lapwing' lights on the Island of Chang-Shan—We find it necessary to lighten the Ship—Strange Quarters—Construction of a Breakwater—After several attempts to float the ship we succeed and return to Shanghai . . . . .	241
--	-----

## CHAPTER XVI.

The 'Lapwing' takes another flight—The Peiho Forts—Climate of Tientsin—Amusements—Start for Peking—Chinese Inns—Aspect of the Country—First impressions of Peking—Arrival at the Legation. . . . .	269
--	-----

## CHAPTER XVII.

Peking—Public Works—Tartar City—The Palace—Temple of Heaven—Form of Worship—Temples of Agriculture and Learning—Observatory— <i>China Maniacs</i> —The Great Wall—Ming Tombs—The Summer Palace—Return to Tientsin . . . . .	283
---	-----

## CHAPTER XVIII.

Tientsin—Small-Pox—A Series of Disasters—Locusts—Market Gardening—Variety of Produce—Inferiority of the Fruit—Archery—Vaccination—Manners and Customs—River Scene—Junk Architecture—The City—Oxford Street—Occupation by the Allied Troops—Results . . . . .	304
--	-----

## CHAPTER XIX.

A Religious Festival—Acts of Self-Inflicted Torture— <i>Fetish-Worship</i> —Popular Superstitions—Our Lady of the Small-pox—Gunter—Li-Hung-Chang—Torpedo School—War Preparations—The Fathers of the People . . . . .	327
--	-----

## CHAPTER XX.

	PAGE
An Alarm of Fire—Organisation of Fire Guilds—Methods of Procedure — Compensation — Political Excitement — The Tientsin Massacre: its Origin—Contemplated Massacre of all Foreigners — Official Responsibility . . . . .	349

## CHAPTER XXI.

Visit to a Mohammedan Mosque—A Religious Disputation—Mohammedan Service—Their Rites and Ceremonies—Preservation of the Faith—Their Sacred Books—Education—Holding Official Rank—Election for Priesthood—Organisation and Maintenance of the Church . . . . .	359
--	-----

## CHAPTER XXII.

Tientsin as a Missionary Centre—The L. M. S. Dispensary—Attitude of the Officials—Cases of Persecution—Encouraging Results of Mission-work—Importance of Training up a Native Clergy—M. N. C. Institution—Instruction in English—Roman Catholic Missions . . . . .	375
--	-----

## CHAPTER XXIII.

The 'China Merchants' Company': its Management—Railway Enterprise at Tientsin—The Woosung Line—Beneficial Results of Railways in China—The Development of the Country—Mr. Burlingham's Speech at New York on the Future of China . . . . .	390
--	-----

## CHAPTER XXIV.

New-Chwang—The Eastern End of the Great Wall—Ordered to Nagasaki—Its Beauties—Chinese Colony—Trade and Manufactures—Sintooism and Buddhism—Changing Skin—The Government and Christianity—Return to Hong-Kong . . . . .	413
--	-----

## CHAPTER XXV.

	PAGE
Christianity in China—Popular Notions concerning Missionaries —Want of Sympathy, and Hostility to the Cause—The Reality of their Work and Claims for Support . . . . .	434

## CHAPTER XXVI.

A Visit to Siam . . . . .	467
---------------------------	-----

## APPENDIX.

I. Chinese Official System—Theoretical and Practical . . . . .	499
II. Chinese Gunboats . . . . .	503
III. Newspapers published in China . . . . .	508
IV. Famine Horrors at Tientsin . . . . .	509
V. Public Granaries in China . . . . .	512
VI. Progress in Japan . . . . .	515
VII. Religious Toleration in Japan . . . . .	519
VIII. Some Results of Famine Relief in China . . . . .	524
IX. Address by Dr. Brown on Results of Education . . . . .	530
X. A High-class Chinese Dinner . . . . .	545
XI. Notes on the Steps taken to get H.M.S. 'Lapwing' off the Island of Chang-shan, Gulf of Pechili, after having been stranded from November 10 to December 4, 1876 . . . . .	546

*ILLUSTRATIONS.*

THE 'LAPWING' IN TROUBLE ON THE ISLAND OF CHANG- SHAN . . . . .	<i>Frontispiece.</i>
PLAN SHOWING THE SHIP RESTING ON GRIDIRON OF SPARS . . . . .	548









# THE FLIGHT OF THE 'LAPWING.'

---

## CHAPTER I.

HONG-KONG—FLOATING POPULATION—VISIT TO CANTON  
EXAMINATION HALL—PRISONS—'CHINA NEW YEAR.'

H.M.S. 'LAPWING,' 774 tons, 3 guns, and 160 horse-power, was commissioned by Commander Sir William Wiseman, Bart., at Devonport in the autumn of 1874, and sailed shortly after for the China Station *viâ* the Suez Canal. Singapore was reached after a weary and uneventful voyage of four months, and the vessel remained in the 'Straits' until the autumn of 1875, when orders were received to proceed to Hong-kong. The change of station was very welcome after stewing for so many months in the hot moist climate of the 'Straits.'

Hong-kong is too well known to call for any special notice here. The harbour is a remarkably fine one, and affords good shelter from ordinary gales, but the typhoons cause sad havoc amongst the shipping, and the loss of life on these occasions is terrible, for there is a very large floating population

of Chinese, and the boats have few places of refuge; while generally speaking a Chinaman clings almost more tenaciously to his property than to his life. The manners and customs of these dwellers in boats are peculiar: broadly speaking, they might be described as having 'manners none, and customs beastly.' Indeed, they are a very loose and disreputable lot, so much so that they are not permitted to land after dark. Each boat contains one or more families, and how they manage to exist under such conditions is indeed a mystery. The father and mother usually row, and manage the sails, while the progeny lie scattered about in various localities, but mostly stowed away below deck. In one boat I heard a mysterious noise, and on looking round found a baby and chicken in a stow-hole some two feet square, both looking happy and comfortable. The mother carries the last born strapped on her back, and when working at the oar the head wags about in a truly alarming way—the effect being still more remarkable when the child squalls. As soon as the children can sit upright they are made to assist at the oars or put to steer. One of the most interesting daily sights was the advent of our 'beef-boat,' quite a touching family scene. The old grandmother steering in dashing style, while the mother looks on with a commanding air, and the two daughters—merry, good-looking girls—and an odd son or two, stand in the bow with boat-hooks, ready to 'fend off' or hold on. The manœuvre is gone through in a quiet

matter-of-fact way, and in calm weather the whole family take to the oars, the girls doing as good work as the boys. The boat-women in this part of China dress their hair teapot fashion, with a large handle at the back of the head.

In January the following year (1876) we were ordered to Canton. The distance by water, mostly river, is about 74 miles, and the scenery throughout, excepting that in the neighbourhood of the 'Cap-sui-moon' pass, which has been likened to the Western Highlands, is comparatively uninteresting, for the banks of the Chu-kiang or Pearl river are low and muddy, and the adjoining land is almost entirely devoted to paddy. Numerous villages scattered about and swarms of people at work in the fields impress one with the denseness of the population; while hundreds of junks with their quaint high sterns and large mat sails, passing up and down the stream, and studding the distant horizon seawards, gives one some idea of the immense traffic of the river. Most of these craft are laden with rice, which is brought from Saigon in steamers to Hong-kong, and there transhipped for conveyance in junks up the river.

Shortly after entering the river the ruined Bogue ports are passed. The Chinese are now constructing a huge 'three-decker' fort on a neighbouring island. The sides have been terraced out, and heaps of cut granite strewn about the beach give promise of something substantial in the future.

Then higher up again there are more forts as well as the remains of a barrier of piles and stones. A narrow channel has been cleared along one bank, but the existence of such an obstacle shows pretty clearly that the Chinese are not over anxious to facilitate commerce or increase very largely their circle of foreign acquaintances. Presently we noticed an enclosure of matting facing a reach of the river. It was loopholed, yet scarcely looked like a fort. We found it was erected either to protect or conceal a powerful battery in course of construction destined for an armament of Krupp guns. At last the White Cloud mountains began to loom ahead, and by three o'clock we were at moorings off the foreign concession of Shamien.

The river was crowded with junks, packed as tight as they could pack, and all decked out in holiday attire in honour of the approaching 'China New Year;' the great annual feast and merry making. Gay streamers of red and blue were flying from their mastheads, as well as banners bearing a strange device in the shape of a dragon. Many were passenger boats, crowded with people and armed with ancient pieces of ordnance, the firing of which would entail far more serious consequences on the part of the owners than on the foe. These precautionary measures are by no means superfluous, as frequent piratical attacks bear witness. Canton possessed considerable interest in our eyes, from its being the first real Chinese city we had visited.

Besides being one of the largest cities in the empire, it is said to be the cleanest and best drained of all; and if such is the case, it would be interesting to see the city that is worst looked after in these respects, for according to our 'barbarian' notions Canton is dirty and smells abominably.

The city stands on low ground, and is enclosed by a wall about seven miles round, which forms a level and agreeable walk. As far as bricks and mortar can make it, the wall is stout enough, and would prove a formidable obstacle to naughty boys. A very few shots judiciously placed, however, could not fail to bring it tumbling about the ears of the defenders, as the Cantonese found out to their surprise and cost on one or two occasions, and notably at the time of its capture by the allied troops, when our people levelled a large portion, and although not altogether for hygienic reasons, the fresh air which has since found an easy entrance from this quarter has doubtless benefited the health of the inhabitants. It is a pity that they didn't take the hint and level it all; although as regards the northern portion I believe there is some reason for keeping it standing and in good repair, as the evil influences which have worked such havoc in the city at different times are said to have invariably flowed in from this quarter. The northern quarter of the city is occupied by the Tartar garrison under the command of a Tartar general. These were the troops who offered the only serious resistance to our forces in 1857.

Amongst other interesting items there are sixteen gates and 124 temples and religious buildings. Here also was the scene of the famous Commissioner Yeh's exploits, and the proceedings which ultimately led to his capture and imprisonment.

The first thing that strikes one on entering Canton is the poorness of the houses, and extreme narrowness of the streets, as well as their very dirty and crowded condition. And, although they are required by law to be not less than seven feet wide, many are so narrow as hardly to admit of three people standing abreast. A drain is carried along the centre, covered in with large uneven blocks of granite, which render walking without stumbling somewhat of an accomplishment. These are led into the Pearl river, and their cleansing is entrusted to a 'vestry' composed of the inhabitants of the streets through which they flow; but if the nose is a trustworthy guide of the manner in which these boards perform their duties, they are scarcely entitled to the thanks of the community. The names of some of the dark alleys dignified by the name of streets are amusing and edifying—New Green-Pea Street—Bright Cloud Street—Street of Early Bestowed Blessings—Street of Ascending Dragon—Longevity Street—Street of Refreshing Breezes—Street of Five Happinesses—Street of One Hundred Grandsons—Market of Golden Profits. The shops or Hongs are decidedly the most attractive feature of the city, and those situated in the principal streets are excel-

lent of their kind. They are usually found in clusters according to the nature of their wares, certain streets for instance being entirely monopolised by shoemakers, others by hatters; then there are whole streets of bird shops, pork butchers, and curiosity shops. These last—in what is commonly known as ‘Curio Street’—seem to have sprung rather suddenly into existence about the time of the occupation of the city by the allied forces. A writer of that period tells us that ‘as the taste of the barbarian customers became known, shops of this character multiplied with marvellous rapidity. “Old bronzes, and too muchee olo crackly china,” were lavishly displayed, and the crowds constantly collected at the doors of the shops proved that foreign purchasers were making rash investments within.’ This arrangement of shops is convenient in many respects, for you have thus a larger assortment of goods brought within a smaller compass, and are the better able to compare their quality and price. The names of the shops are inscribed vertically in large characters of blue, black, or gold, on long crimson boards suspended from the eaves of the roof outside the doors. Thus instead of having to crane your neck painfully as you walk along in search of a particular shop, running into unoffending stomachs, and treading on unsuspecting toes, you have a long perspective of gaily tinted sign-boards constantly before you. Even this admirable arrangement has its drawbacks however, for the boards detract at least a couple of feet

from each side of the already too narrow thoroughfare, and yet as if the fact was not sufficiently obvious, the streets are still further encroached on in many places by the vendors of baked meats and other delicacies, who display their tit-bits in a way best calculated to excite the appetites of passers-by. The art of Chinese cookery on a somewhat limited scale is here displayed to the uninitiated. Sugar-cane would seem to possess great attractions for the Cantonese of all ages, and heaps of this luscious and toothsome condiment, cut up into six-inch lengths, are met with in all parts of the city. Oranges are quite as popular here as at home, and piles of the delicious 'Mandarin orange' stand at every corner, while with a view to the increase of lawful profits, the skin is usually reserved by the vendor for conversion to other uses.

The fronts of the shops are quite open, and the wares conspicuously and neatly disposed on shelves along the sides and back. The nature of the articles on sale are often advertised by means of pictures hung outside the shop door. The cashier and book-keeping department usually strikes one as being out of all proportion to the amount of business transacted, while the accounts seem to be kept with a paint brush and Indian ink, the calculations being effected by means of wooden balls strung on wires, similar to the instruments used in our schools at home. Here are the titles of some of the shops—'Never ending



success,' 'By happiness never forsaken,' 'By heaven made prosperous.'

The private houses are mere repetitions of each other. The entrance is closed by wooden bars. Inside there is a gorgeously decorated ante-room with a figure or picture of the tutelary God facing the entrance, besides a number of tablets on which are inscribed the names of present as well as past members of the family. For some reason which is not very apparent, but due it is said to a curious superstition, the houses are not built in a straight line, but diagonally with the direction of the street, and each a little advance or in rear of its neighbour.

To facilitate the preservation of order the city is divided into wards under the charge of officials who are responsible for its maintenance, and every evening at about the time of sunset the communication between the wards is cut off by the closing of barriers, at which guards are stationed, while during the night these guards wander about the streets, firing off occasional muskets by way of frightening thieves and marauders. A paternal government further provides small look-outs, perched high up in the air, like so many pigeon coops, and here sits a watchman like a guardian angel, who gives warning to the community at large by beating a gong in the event of thieves or fire.

In his peregrinations through a Chinese city a visitor cannot fail to be struck with the immense variety of articles of food, dried provisions especially.

Fish of course there are of every kind, from shark to whitebait; but who ever heard of dried prawns, dried oysters, and, strangest of all, dried ducks? The latter appear to be first well cleaned, then rolled out flat like a pancake, until there is little left but two leg bones and a skin, and then dried in the sun. They do not look tempting morsels. Preserved eggs are considered a great luxury; they are eaten of untold antiquity at feasts, but people who have experimented in this direction do not speak of them altogether in rapturous terms. As regards securing a constant supply of fresh fish, we might take a hint from the Chinese with great advantage, for here the fish are kept alive in tanks till wanted, while they are hawked about the streets in buckets, so that people can buy live fish at their doors. The Celestials certainly have a wonderful natural talent for making the most of things—scarcely any part of an animal is wasted. The great variety of food, and even of delicacies, within the reach of the humblest means, is almost incredible, and the good account to which everything is turned presents a striking contrast to the waste of our English working classes, and the monotony and unpalatableness of their food. The Chinese are born cooks, and the poorest coolie can turn out a well-cooked and savoury looking dish from a few scraps of fish and a cabbage-leaf—what we should call refuse—while scarcely one labourer in fifty at home has the remotest idea of cooking his own dinner. A glance into a Chinese eating-house

will verify this, dirty as it must be confessed it is, while the dishes themselves would probably not find much favour with Englishmen. This, however, is mere prejudice. There are soups of all sorts, fish in every shape, with vegetables, sweets, and good fruit to fill up the crevices in abundance. Pineapples can hardly be considered dear at twopence a piece, while oranges and bananas are to be had for the merest trifle.

At the time of our visit Canton was unusually gay, the Chinese 'New Year' being close at hand. All business of a serious kind ceases many days previously, and some time elapses before it is again resumed; debts are paid up, calls are made on friends and relations, and the period is given up entirely to feasting and rejoicing. The shops are more attractive than usual, and owing to a very general desire on the part of their proprietors to 'realise' with a view to 'New Year's' merry-making, the wares can be bought cheaper than at other times. Decoration becomes the order of the day, and the walls and doors are covered with long slips of orange-coloured paper with curious devices—a phase of art vulgarly called 'Joss pigeon.' Like our shops at home when Christmas is approaching, many shops here are entirely devoted to the sale of New Year's decorations, some of which are very gorgeous—quaint combinations of gold and silver paper, and flowers of rice-paper. The larger triumphs of art are expensive, and are stuck about the rooms like our Christmas holly.

Then there is a great demand for the branches of certain trees which bloom about the New Year time, and the sides of many streets are lined with sprigs stuck into water to keep them alive, while a warm rivalry exists among the owners with a view to securing the patronage of intending purchasers. Bulbs of the jonquil are also displayed in great variety.

The floating population would seem to be quite as enthusiastic on the subject of the New Year as the dwellers on land, and the sterns of the junks and sampans are a fluttering mass of yellow joss papers, while the whole available sea store of hunting is displayed to the breeze. The 'China New Year' is the excuse in everybody's mouth when you ask for an explanation of anything remarkable. Another characteristic of the New Year is an inordinate, and to our barbarian ideas quite unnecessary, expenditure of crackers, as well as the firing of antique specimens of cannon. The noise goes on from a very early hour in the morning till far into the night, and must be heard to be appreciated. We thought it a great nuisance. In a city where horses are much used, this unfortunate habit is a source of peculiar annoyance and danger, and in our own colonies has to be regulated by a combination of firmness and persuasion on the part of the police; firing off crackers is only permitted at stated times and in certain places, but the 'China New Year' keepers find great difficulty in controlling their feelings at this period, and

from the fact that in Hong-kong alone no less than eighty offenders of various ages were arrested in one day, charged with the unpardonable offence of letting go crackers out of hours, it will be readily understood that the zealous though somewhat heterogeneous police force of the island have their work cut out for them on these occasions. At Canton, these eccentricities are a matter of small import, from the fact that horses are seldom seen in the streets. The custom is partly due to religious motives, and was cunningly devised for the purpose of frightening away evil spirits. A somewhat similar superstition has been traced in Egypt, where on a man's death good and evil spirits were supposed to begin a tussle for his soul, which eventually was carried off by the victors. The evil spirits were known however to have at least one weak point—they could not stand noise: hence perhaps the cracker system. Even the occupants of the sampans round our ship were addicted to the vice, and indulged it at our expense and to our annoyance. Sometimes when we were sitting quite quiet, and unprepared for any sudden shock to the nervous system, a series of violent explosions would take place without any apparent rhyme or reason, and by their sharpness and quick repetition proclaim themselves to be crackers. Altogether the evil spirits must have reason to congratulate each other when the freshness of youth has worn off the 'China New Year.'

The population of Canton is estimated at about

a million, amongst which there are some 50,000 cloth weavers, 7,000 barbers, and 4,000 shoemakers. The exports are principally china-ware, preserve, silk, lacquer, sugar, and tea. The silk goods are of very fine quality and manufacture. The carved ivory ornaments of Canton are noted for their beauty; indeed everything designed for ornament is pretty and in good taste, contrasting very favourably with the gaudy trash displayed in many of our shops at home. Schools of art have done much to alter the character of our work as regards design and harmony of form and colour, yet for minuteness and finish the Chinese are unsurpassed, and taste seems to be inherent in their workmen. It must however be confessed that they sadly lack originality.

We took the earliest opportunity of making a tour of inspection of the city, and started off one morning—a party of five in sedan chairs, and after a circuitous journey arrived at the first on our list of 'sights,' the Flowery-Forest monastery, or temple of five hundred genii. This is a very large Buddhist monastery and 'Joss house,' said to have been founded by an Indian priest, who was three years performing the voyage to Canton. The poor man must have sailed on a Friday. The entrance is guarded by huge painted clay figures, and further on are two hideous gilded figures guarding the door leading into an immense hall which contains perhaps the most varied and extensive collection of idols extant—a sort of Madame Tussaud's in clay and

gold. The figures are supposed to be correct likenesses of the five hundred disciples of Buddha, and if such be the case, Buddha must have been singularly unfortunate as regards the good looks of his followers, the majority of which are as hideous as can be imagined. The artist in his anxiety to do justice to his models has provided several of the disciples with bright blue beards and moustaches. Their attitudes and costumes are equally varied. One very ancient disciple has white eyebrows reaching below his chin, which must sadly have obstructed the poor man's vision when in the flesh.

The original followers numbered 200, and were credited with the power of subduing beasts and talking in unknown tongues, and these useful accomplishments have descended in a minor degree to their gilt representatives, who are said to be able to impart long life, peace, and happiness to their worshippers ; but if appearances are trustworthy, one would be inclined to credit them with quite other attributes. The figures are arranged on shelves in a series of avenues, and to each one is allotted a candlestick, and bowl full of the ashes of burnt 'joss-sticks.' The Hall itself is of comparatively recent date—1847—and the gilding on the disciples appears to be of a still later period. Close at hand is a room from which during the bombardment of the city by the allied fleets a proclamation was issued calling upon the people to kill all foreigners, and by way of encouragement, a reward of forty

dollars was offered for each barbarian head. The price was not altogether complimentary to the barbarians.

Next we went to what our guide called a glass manufactory, but the operations were limited to the flattening out in ovens of the broken remains of glass shades and then cutting them into small squares for conversion into looking-glasses. It was a remarkable instance of the economy of material, which none but Chinese would have thought of. Most of the workmen were out on the 'spree'—the 'China New Year' being the excuse. The 'Spital-fields' of Canton was our next halting-place, but here again work was at a standstill. The looms seemed rather primitive in construction, but some woven silks which the master of the establishment brought to show us were of exquisite material and workmanship. The family were just commencing their 'chow-chow,' and scrutinised us from the back parlour with evident interest.

Our route now lay through streets with shops of a better class than we had seen hitherto, crowded with salesmen and customers. We passed legions of young porkers on their way to the butchers, performing their last earthly journey in a somewhat undignified fashion—carried in pairs inside round baskets, which judging by the exactness of fit must have been built round the occupants. Pork butchers appear to monopolise the sale of meat, and very nasty greasy looking flesh they display. Tobacco



shops are very numerous; the article is prepared for consumption by screwing an infinite number of leaves into a long 'former,' and then planing off thin shavings. These, when broken up and shaken together resemble yellow cotton fibres, and are then made up into neat packets and stamped with the 'chop' of the firm. The mixture is said to be mild in the extreme. After entering one of the sixteen gates we shaped a course through the Tartar city to the 'Five-Storied Pagoda,' and our coolies presently signified their intention of going no further by simultaneously depositing the chairs on the ground; so, taking the hint, we got out and walked up the hill to our destination. The Pagoda was built—so an authority informs us—'in obedience to the wishes of a soothsayer who recommended the erection of a pile of masonry at the extreme north, as a palladium against the evil influences which were supposed to flow in from this quarter.' Let us hope it proved a success, though if the 'influences' are half as wary as their evil originator, they are scarcely likely to run against such a high and massive pile; when, by the exercise of a little strategy, they can attain their end by a flank movement. A few old guns were mounted on the wall, but from the fact that in the last war some two thousand men were sufficient to bring the city to terms, it may be assumed that it is not capable of offering a very serious resistance at the present day. The Pagoda was used by our troops as a barrack, and the walls are

scrawled over with names, the size of the inscription being in the inverse proportion to the claims of the individual to be handed down to posterity. From here we went to the 'Protector of walled cities,' or, as it is more commonly called, 'Temple of Horrors.' On entering we found ourselves in a large quadrangle very fully occupied by the stalls of fortune-tellers, dentists, chiropodists, and dispensers of sweet and savoury meats. The dentists might easily be distinguished by the strings of teeth festooned about their stalls; and from the number of grinders displayed these artists would seem to receive a fair amount of patronage impartially bestowed. We did not see their implements or a victim under treatment. To judge by their numbers, the fortune-tellers must drive an uncommonly good trade, and we watched a poor fool being victimised, the centre of an appreciative crowd. He was sitting at one of the tables, with his hand extended, while the prophet was tracing lines and drawing conclusions. The man was evidently a firm believer, his attention being riveted, eyes staring wide, and his expression of countenance altogether an amusing study. At another table there was a plaster cast of a head, the face covered with spots, each of which had some signification.

Our attention was now drawn to the other contents of the quadrangle, on each side of which were five halls representing the ten kingdoms into which the Buddhist's Hades is supposed to be divided. In

each court are a number of clay figures nearly life-size, the most conspicuous of which is the image of a king sitting in judgment over the tortures here inflicted on men and women for unrepented sins. The dresses of all concerned, except perhaps the unrepentant sinners, are of the most gay description, and the faces particularly hideous, the mere beholding of which would, one might think, be sufficient to frighten the most hardened sinner into better ways. The tormentors invariably wear an expression of countenance indicative of placid enjoyment, while the faces of their victims, distorted with agony, are vividly portrayed. A complete list of the crimes which are here expiated would be amusing but a little wearisome, so I will merely mention one or two by way of example. Number one court is set apart for the punishment of suicides, homicides, and priests who have received money for masses they have never said, and these bad people are subjected to penalties of the Tantalus description. In another court a poor wretch is lying in the undignified posture associated with bad boys at school, bared and held down by a pair of cheerful devils, while a third is 'laying on' with a bamboo in right good earnest. The sixth court is intended among other misdemeanours for those who have scraped guilt from idols, or wasted rice. Here it was, if I mistake not, the victim is shown, tied between two boards, while the apparitors are working steadily through him, boards and all, with a cross-cut saw. The eighth

kingdom is where women who hang clothes on house-tops, so as to interfere with the freedom of spirits, meet their doom. The punishment for this awful crime is to be cast into a lake of blood. This seems a particularly hard case. In another kingdom we found a victim simmering in a huge caldron, and being stirred about by a devil with a three-pronged fork ; a second victim being ground in a rice mill ; while a third was being crushed to death in a mortar by a pestle worked with evident satisfaction by a devil with a broad grin on his face. The tenth and last appears to be a sort of clearing-house, where sinners and others call in, after having undergone their punishments in the other nine, before returning to the earth—the virtuous as good and noble men, the wicked as birds, beasts, reptiles, insects, fishes, and what not.

To judge by the large number of rogues and extortioners who are here gaining a livelihood, it would seem as if these chambers of horrors have quite lost their power as a warning to the wicked. The kings still sit in judgment, and the devils grin, meanwhile the world outside jogs along with the utmost unconcern. From these startling tableaux we passed into the Temple. The characteristic features here, as in all Chinese Temples, being hideous Josses, big bells, gongs, burning joss-sticks, stalls for their sale, beggars, and last but not least the objectionable, dirty, cropped priests. In front of the principal idol, mats were spread for the devotees to kneel

on. Here we witnessed a strange sight, which is being repeated hour after hour and day after day, in all parts of China. A well-dressed Chinese woman was kneeling on a mat performing her devotions, when presently she took up two small, slightly curved pieces of wood. After making her request to the idol, she threw them on the ground at her knees, repeating this until one of the sticks turned up 'heads,' or, in other words, fell on its flat side, when she at once rose and left the Temple. By means of these bits of wood, the worshippers ascertain when their prayer has been heard, which is shown by one or both turning up 'heads.' The walls were hung with red tablets with inscriptions, which expressed in complimentary terms the gratitude of those who believed themselves to be recipients of favours from the presiding Deity. We now passed through a part of the city where the streets were so narrow and tortuous, as barely to admit of our chairs: indeed, the procession with its fifteen coolies quite monopolized the thoroughfares, to the detriment of traffic. Pedestrians had an awkward time of it, being often obliged to run to earth in an open door, for our bearers were rude people, and not over and above particular as to right of way, so that the number of bruised shoulders and broken umbrellas must have been very considerable. It would seem that sedan chairs are a luxury which few people indulge in here, and so when we chanced to encounter one, numbers carried the day, and our opponent was forced to

retreat, till a casual widening of the street enabled us to pass. Turning corners often taxed the ingenuity of our coolies to the utmost, the leader being obliged to enter a shop to enable the coolie behind to get his shafts round the corner. On these occasions the brass tips of the chair shafts would perhaps form an acquaintance with the ribs of an unoffending citizen, but the people seemed thoroughly used to these familiarities, treating them as a matter of course, and unavoidable. Occasionally, when the sharp corners of the chair would give a deeper dig than usual, making the victim cannon off at an obtuse angle, we might hear an exclamation of surprise or even a faint expostulation, which under the circumstances was not altogether unreasonable; but, taking them all in all, we found the Cantonese quiet, good-tempered, and inoffensive. As regards the umbrellas, a sheet of coloured paper, a little paste, and a coat of varnish, would doubtless put them in working order again. On reaching a tower containing a curious contrivance called a water-clock, we went up to examine the mechanism. The Chinese designate this primitive time-keeper as the 'Copper jar water dropper,' which describes it in four words. It stands in a room at the top of an unpretentious building called the 'Sea purifying tower,' and consists of four large copper jars arranged one above the other on shelves, the water running out of a small hole at the bottom of each into the one beneath. The lower one of all has a lid with a slit in which a

graduated scale works as the water rises inside, and this is set every morning and evening by emptying the water till the mark corresponds with the top of the jar. The time of day is advertised on a board hung outside the tower, and at night by a drum and gong. Once upon a time the clock consisted of eight jars, but it has had a chequered career, and was damaged by the guns of the allied fleets. The attendants remunerate themselves by selling 'time sticks,' which are supposed to burn for so many hours, and they hand the purchaser at the same time an advertisement stating that the material has been compounded according to the receipt of the Imperial Astrologer, and that none others are genuine. It may be remarked here that advertising is practised in China very much as at home, if not so extensively, and amongst other 'puffs,' that of certain celebrated 'life pills' is no uncommon feature of a wall.

The next place we visited was perhaps the most interesting of all the many curious sights of the city, namely, the 'Examination Hall.' Strictly speaking, it is not a hall, but a vast quadrangular enclosure containing many thousands of cells for the accommodation of students. Authorities differ as regards numbers, one states it at 8,500, while Archdeacon Grey gives it at not less than 11,673, while he adds that means are at hand for housing an additional number of candidates if required, a precaution which might seem superfluous were we not informed that at the examination held in 1873, no

less than 13,946 presented themselves. The cells are built in rows of sixty, down each side of the enclosure, and each one is six feet by four, roofed over and fitted with a kind of shelf, which, besides serving as a bed at night, may be converted, by an arrangement of the planks, into a seat and table, so placed that the occupant sits facing the front of his cell, and yet far enough back to prevent him from craning his neck round the corner with a view to scrutinizing his neighbour's work. An examination becomes a serious matter when the candidates have to eat, drink, work, and sleep in this one cell for three days and nights, without quitting it; indeed, the mental strain is so intense, that candidates have been known to die under the operation. A more ingenious system of intellectual torture could scarcely have been devised. When a death occurs, the body is ignominiously bundled over the side wall, as it would be unlucky to carry it out through the door. Each row of cells is patrolled by a watchman during the examination, who has an eye to 'cribs.' The centre of the enclosure, which more resembles a cattle-market than anything else, is occupied by a 'watch tower' with apartments for the two examiners in chief and some juniors, and accommodation is provided also for the Viceroy of the Province, who resides here during the examination. The candidates are described as men of all ranks and stations, and all ages from eighteen to eighty. There may be a touch of the sublime in the spectacle of a



man in his eightieth year bringing his venerable nose to the grindstone once again, with a view to improving his position and the prospects of his descendants ; but surely there is something ludicrous in placing men who have reached such a sober age under the same restrictions as a youth of eighteen, with a view to the prevention of 'cribbing;' and, indeed, the test to which they are subjected is a physical as well as an intellectual one of no ordinary severity, and few octogenarians could withstand it.

The examiners in chief are men of very great literary attainments, sent expressly from Peking, and received on arrival by the officials with the honours due to their rank. On the day named, the candidates commence to assemble at a very early hour, and continue arriving till late the same evening, when they are admitted to the hall, and arranged according to their districts. On passing in, they receive the paper for writing out their essays and poems, and are subjected at the same time to a searching process, to relieve them of concealed cribs, an operation which is repeated on taking up the allotted cells. If the walls could speak, what funny tales they would tell, for if reports are true, the candidates at Chinese competitive examinations are as skilled in the use of cribs as their confrères of Western lands. The Emperor provides food during the examination, as follows : boiled pork, ham, salt fish, four moon cakes, one preserved egg, pickled cabbage, a quantity of rice, and some congee water

(the water in which the rice has been boiled).<sup>1</sup> The candidates having all assembled and shaken down, they are awoke early next morning to stern reality in the shape of the papers of questions, with subjects for a poem and essay, and since the essay must not contain more than seven hundred characters nor less than three hundred and fifty, while the poem is to consist of sixteen lines, each line measuring five metrical feet, it is easy to understand the task occupying the whole of the first day and part of the next; indeed, to write any poem of these modest dimensions in such unromantic circumstances must require a writer of very sanguine temperament and fertile imagination, for the surroundings it must be confessed are not suggestive of poetry, the picturesque being embodied in the weeds adorning the corners of his cell, while life and colour are to be found only in the interesting little creatures disporting themselves joyfully on the warm red bricks of the wall. The papers, when finished, are deposited in a place called the 'Hall of Perfect Harmony;' copied out, and the copies compared with the originals by the assistants who decide as to the style, grammar, and caligraphy, and whether the doctrines are sound, and the method of reasoning right or wrong. At the examination already quoted, no fewer than eighteen hundred copyists were employed.

But the first part is mere child's play to what

<sup>1</sup> Archdeacon Grey's *Walks about Canton*.

follows, for after three days' grace those who have survived the previous ordeal have to present themselves for another term of imprisonment lasting two days, the subjects being five more essays of the same dimensions as before; and those who are successful have to undergo a third and last test, consisting of five papers containing questions on any subjects the examiners may think fit to ask. When the papers are finished they are sent in, examined, and the names of the successful candidates—which rarely exceed 120—are arranged in the order of merit, and on an auspicious day the lists are printed and circulated far and wide.<sup>1</sup> It is not unreasonable to suppose that after such an extensive weeding process the fortunate survivors are fit to hold any appointment a paternal government can find for them, but reports say that money goes a long way towards securing a good place in the list of successful competitors, and from a knowledge of Chinese customs in other matters, there is little reason to doubt the truth of the statement. The 'squeeze' system, or, in other words, bribery plays a most important part in all official transactions.<sup>2</sup>

Finally, the successful ones are 'dined' by the Viceroy and fêted by their friends, and the two Examiners in chief, after being entertained by the officials of the city and well fed by the fortunate

<sup>1</sup> Carrier pigeons are sometimes employed to convey the names of successful candidates to distant cities.

<sup>2</sup> See Appendix, No. 1.

candidates, take their departure for Peking amidst much pomp and ceremony.

Institutions of the same kind are to be found in the principal cities of all the provinces of the empire, and the system itself dates back about a thousand years, so that after all there is some excuse for the contempt with which the Celestials regard our comparatively mushroom civilisation, which nevertheless they are now condescending to adopt.

Having heard very queer stories about Chinese prisons, we decided on bringing our day's sightseeing to a close by paying one a visit, and were ushered into a mean-looking building and through a series of dirty rooms and passages, passing an official enjoying a pipe of opium, who rose as we entered and chin-chin'd affably. At length we reached a heavy wooden door, barred and chained, with a little window on each side, through which a pair of apish faces were grinning. This was opened and disclosed a yard which would scarcely be considered fit for pigs in England, and instantly a crowd of wretched beings gathered round, laughing and holding out their hands for 'Chow-Chow.' A more disgusting sight it would be hard to imagine—human beings herded like beasts, and no attempt at order, cleanliness, or even decency.

The countenances of the prisoners were not a pleasant study, though perhaps the expressions conveyed more of the mischief of monkeys than anything else, and their degraded appearance was due

to association, ignorance, and shameful neglect, rather than to inherent devilry. They showed no resentment at our intrusion, or even rudeness, being amused perhaps at the novel spectacle of barbarian visitors in such a place.

A small quantity of inferior food is allowed to each, and those who have the means can purchase more at an exorbitant price from the jailor, who doubtless makes good use of his prerogative to 'squeeze.' Offenders are thrown in here indiscriminately, irrespective of rank or offence, with a result which may be imagined. Money is said to play an important part in shortening the terms of imprisonment, and the Dollar is often found to be a successful pleader.

The prisons of Canton would seem to have improved but little if at all since the occupation of the city by the allies, at which time the unhappy occupants were found in such a horrible condition as to induce Lord Elgin to remonstrate with the Mandarin to whom had been entrusted the civil government of the city; and with good result so long only as we were on the spot to enforce his wishes. A Chinese Howard has yet to arise.

The vessel returned to Hong-kong on the 26th (Chinese New Year's day) and the place looked like a city of the dead, the Chinese inhabitants having to all appearances migrated to Canton. The wharfs, usually so crowded, were entirely deserted, and the doors of shops and warehouses yellow with fluttering

---

joss-papers. The harbour, which on our departure a few days ago was crowded with native craft, was now almost empty, and the few junks that remained seemed quite out of their element. Even the cracker nuisance was conspicuous by its absence, but a few intermittent explosions as the day wore on, followed up by a defiant and terrific outburst lasting at least ten minutes—the result of a string of many hundreds suspended from a window—showed that it was not quite stamped out.



# ISLAND OF FORMOSA

English Miles

0 5 10 20 30 40





## CHAPTER II.


SEARCH FOR A PIRATE—FORMOSA—ABORIGINES—TAKOW—A  
STRANGE VISITOR.

THE 'Lapwing' was next ordered to Amoy, and sailed for that port on January 30.

The coast scenery between Hong-kong and Amoy is exceedingly monotonous and uninteresting, and although to the eye there is scarcely an acre of green visible, and desolation apparently reigns supreme, the country is really thickly populated and well cultivated. Only by examining the coast line very carefully through a telescope, can any traces of life and industry be detected. The mountain slopes and gullies are then found to be crossed with innumerable parallel lines—terraces, cut out with infinite labour, and each supporting a small patch of corn or sweet potatoes. Conglomerations of dark grey buildings every half mile or so resolve themselves into villages, and gradually it dawns on one that this seemingly barren waste of sand and rock supports a large population. This fact impresses one with the extraordinary industry of the Chinese and their capacity for supporting life in a locality where a more highly civilised race would scarcely dream of attempting it. I am only alluding now to the sea

coast, as inland the soil is of a more inviting nature. Necessity is said to be the mother of invention, and in the present case no doubt accounts for a good deal; but the question naturally arises how came the people here in the first instance, unless indeed we accept the theory that China was one of the original cradles of the human race, from whence successive waves of emigration spread over the face of the globe, and a perpetually increasing population would naturally be driven to seek the means of subsistence in barren places and out-of-the-way corners.

The villages so nearly resemble the colour of the soil, that a careless observer would pass miles of coast with the conviction that it was destitute of man and his works—a most erroneous impression, for there are no large estates here, or big farms, but each family owns and cultivates a little patch of land, and when they die are buried in it, a custom which gives the country the appearance of a vast cemetery. The larger villages are enclosed by a wall, or in the absence of this there is usually a small fort or citadel crowning a neighbouring height. Sometimes these towers stand a long way from any village, and may have served as piratical strongholds, and indeed till quite recently this coast was notorious for pirates. In some instances the architects of the city walls have shown a wise foresight in making allowance for increase of population in years to come, by enclosing an area four times as large as the existing



town, which is huddled up in a corner. Here and there the outline of mountains is broken by a tall pagoda perched on some rocky promontory, or perhaps a fleet of junks may be passed lying under the lee of a point, but as a whole the coast is devoid of beauty or interest. On arrival at Amoy we were hurried off instantly again in search of a certain 'Lorcha.' It appeared that some three years back a native 'craft' owned by English, with an English captain but a Chinese crew, had been seized by the latter, who murdered the captain, sold the cargo, and attempted to sell the ship, but failed, and had been neither seen nor heard of until a few days ago, when she, or a vessel like her, had been sighted off Foo-chow, and the news telegraphed along the coast. She was supposed to be running before the Monsoon and our duty consisted in searching the bays and creeks within the limit of our station.

We anchored off a fishing village on Quemoy Island the first night, and sent in the interpreter to make enquiries; but as nothing was known here of the Lorcha we were off again next morning, arriving during the forenoon at Chimmo Bay, where a great fleet of junks lay at anchor. The Chinese customs official was interviewed, and said that the 'Mandarin' (the Lorcha's name) had been there, but had left again some six days since; a piece of news which if true was unfortunate, for she must have got far away south by this time, or else was still skulking in some of the many inlets of the coast. That night

we anchored off a place called Wintow, at the head of Chinchu bay, a large inlet with several islands, and many creeks affording good hiding-places for piratically inclined junks. Immense flights of ducks and geese gave promise of sport, and we determined to combine business with pleasure; so at daylight next morning one boat started off to visit a village some ten miles up a creek, while the captain went to call on the head Mandarin of Chinchu—the prefectural city of the district, a large populous place with a considerable trade. Another officer and myself landed for the purpose of examining the head of a creek obscured by some hills, where possibly the 'Mandarin' might be hiding. We were astonished at the number of villages, and each containing some two hundred inhabitants. The ruling principle which seems to govern the construction of all Chinese towns and villages is that of crowding the greatest possible number of people into the smallest space. They are as compact as can be. The houses are well-built of blue bricks with tiled roofs, but are dirty dismal abodes inside, and as regards style of architecture monotonous enough. The streets, or rather alleys, are as narrow and filthy as can well be conceived. The inhabitants were quiet and inoffensive but inquisitive, and examined our guns with evident interest and satisfaction: the cartridges especially were the cause of much wonder and amusement. The only members of the community who showed any resentment to our advances were

the dogs, wretched mangy brutes, which infest all Chinese dwellings, and arrant cowards. They seem to have an instinctive dread of Europeans, and scent them a long way off; one has only to bend down as if for a stone and the curs are off like the wind.

We found lots of teal, curlew, and oyster-catchers, but no 'Mandarin.' The culture of oysters is practised here on a large scale; they are reared on flat granite slabs placed against each other in rows like 'tentes d'abris' and exposed at low water.

The exploring parties returned without result, and the hopelessness of the search was beginning to dawn on us; indeed, we might as well have expected to find a needle in a haystack, for we were entirely dependent on Chinese sources of information, and Chinese officials are not noted for their anxiety to bring the delinquents to justice on these occasions. Of promises they are profuse, but that is all. There was nothing more to be done here, so we left Wintow and reached Long-bu the same day. There are very extensive fisheries off this part of the coast; a fleet of over 200 boats was counted and then many more were below the horizon. In size they are about the same as our Yorkshire herring boats, but as regards shape, it would be hard to describe them, as they are certainly the queerest Noah's Arks ever seen. The sails are of matting and much tattered. Next day we went on to Meichen Sound, and sent in the interpreter to make inquiries. It appeared that the 'Lorcha' had put in here about ten days

ago, but since sailed for the southward, so that there was some truth in what we had heard at Chimmo.

Hung-wha Sound was the next halting place for the night, and next morning found us on the move again. During the forenoon a vessel answering to the description of the 'Mandarin' was observed lying under the lee of an island, and a boat was instantly despatched to form a closer acquaintanceship. She proved to be a peaceful trader, and her venerable skipper was at a loss to account for our curiosity. We now steamed through Meichen Sound towards Haitan Island, which was the northern limit of our cruise, passing a very large walled city with a handsome pagoda. The scenery about here was wildly grand, but deficient in variety and colouring; the mountain sides were a perfect marvel of industry. We anchored at dusk in a fine bay on the southwest of Haitan Island, which had evidently been imperfectly surveyed, for the bearings placed us on the chart far inland. Our old friend the 'Fei-hoo,' a Chinese revenue cruiser, was laying here, and reported well of the anchorage.

Wonderful stories had been related of wild-fowl shooting on a lake near here, and long before daylight a party made up from the two ships started off to try their luck, and their hopes had been raised to a high pitch by the sight of several flights of birds passing over in that direction the evening of our arrival. One of the party returned about mid-day

with encouraging reports, but no bag. A bag did eventually arrive, for a keen but indiscriminating sportsman from the Fei-hoo, after stalking four fat birds from behind a rock, bowled them over, but on running to pick up his spoil, a venerable Chinese dame rushed out of an obscure cottage and claimed them as her own. It seemed they were tame.

Next we ran across to Formosa, passing the Pescadore Islands (once held by the Dutch) and anchoring off Amping, the port of Tai-wan-foo, the capital of the island. Its aspect is not inviting, a low, sandy beach stretching far away on either hand, the only conspicuous object being the old Dutch fort of Zealandia. Tai-wan-foo stands some three miles inland, and has a population of about 70,000. The arrival of the custom house officer in a tub, like a seafaring Diogenes, caused some amusement. The tub was secured on top of a raft composed of large bamboos tied together and inclined slightly upwards at one end to form the bow. These rafts are fitted with masts and sails, and all things considered are very weatherly craft. They have a singular appearance from a distance, when the rowers seem to be standing in the water.

Finding that the English consul was at Takow, a port thirty miles to the southward, we repaired there next day.<sup>1</sup>

Taiwan or Formosa (beautiful island), as it was

<sup>1</sup> The 'Mandarin' was discovered and seized about two years after in a port newly opened by treaty near Foochow.

named by the Portuguese, is a dependency of the Chinese empire, and according to Chinese authorities was discovered in the year 1430. The Japanese tried to colonise the island at an early period of its history, but it was ultimately taken possession of and settled by the Chinese. The Dutch came in about 1630, and after building forts in different parts of the island, were driven out by a famous Chinese pirate, Koksinga by name, whose tomb is to be seen at Amoy. The Chinese colonists are almost entirely confined to the west side, which is a vast fertile plain running the whole length of the island. The centre and eastern portion is occupied by lofty ranges which slope steeply down to the coast; these are densely wooded and are held by the aboriginal tribes, who are extremely hostile to the Chinese. Whether the savages are as bloodthirsty as reports lead one to believe, is perhaps doubtful, and from the fact that Europeans are allowed access to their territory, one would be inclined to attribute their alleged ferocity to the provocations of the Celestials. In some places they have settled down in a semi-civilised state and keep on good terms with the colonists, so possibly they will earn a better name in time. It has been said that they practise cannibalism in certain parts of the island, but the report is generally discredited; it may, perhaps, have originated in a curious fancy they have for collecting human skulls. Their object of worship is said to be a post with the heads of a deer, a boar, and a pig, while by way of



propitiating this odd deity they bring as offerings the pig-tails of Chinamen killed in battle. Scandal further declares that before a youthful savage is permitted to claim the hand of his bride elect, he must bring a freshly cut Chinaman's head as a proof of his prowess. According to the reports of those who have visited the interior of the island, it is described as being rich in minerals and timber, and capable of almost unlimited development under a good government and a more enterprising people. Camphor trees are found in abundance, and the so-called rice paper, which is really the pith of a tree, comes from Tamsui in the north of the island. To prepare the pith for use, it is pared with a sharp knife, then moistened and flattened to the required thickness. Sugar is grown extensively in the south, and excellent Oolong Tea in the north, while coal is exported in large quantities from Keelung, a port at the north-east end of the island. Up to a recent date the coal has been merely dug from the surface by native miners, but the mines are to be worked on scientific principles with the aid of Europeans. Extensive machinery has been erected, and in time coal will be an important item in the exports of the island. It has been used for some time in the Foochow arsenal, and some of the coasting steamers burn it with advantage, but boilers have to be specially adapted, as its combustion is very rapid. Chinese writers speak of Formosa as the granary of China; but this is a mere puff to induce settlers. The ports were opened

to foreign trade by the treaty of 1864. It is as well to add that our consul appeared to think that the wealth and resources of the island had been much overrated, and this is often the case with countries of which little is known; minerals are perhaps found where least expected, while certain localities are wonderfully fertile; the explorers at once give rein to their imaginations and credit the country with resources which a closer acquaintance shows to be wanting. The great drawback is the absence of good harbours, the only available ones are often inaccessible and are said to be silting up: at the best of times they can only be used by vessels of very light draught.<sup>1</sup>

We were visited at Takow by the oddest of apparitions—an elderly gentleman in a black cap, whitey-brown coat, very white shirt with collar climbing over his ears, but destitute of buttons; antiquated black trousers constructed evidently for a longer and stouter pair of legs than they then encased, and shoes with bright green laces. The dear old boy apologised in a dignified way—for having left an important part of his outfit in a distant city, and was very fidgety, and evidently quite out of his element, for he would turn suddenly round, and eye one with a look of fierce determination; whether to see if we were duly impressed with the

<sup>1</sup> Recent news from Formosa speaks of the government as having determined to improve the harbour of Takow by clearing away the bar, a dredging machine having been ordered from England for this purpose.

costume, or to catch us laughing at him, which under the circumstances was excusable, I can't say. He expressed much anxiety as to the weather and the chances of a breeze, for a nautical friend had told him his boat was quite unseaworthy. We quieted his fears by promising to send one of our boats as escort, and he seemed relieved in mind, but on getting in, his fears returned, and as a precautionary measure he sat very upright with a firm grip of the gunwale, and sailed away."

We reached Amoy again on February 18.

## CHAPTER III.

CITY OF AMOY—EMIGRATION—OFFICIAL CALLS—LESSONS IN  
ETIQUETTE.

AMOY is a dirty straggling place, of about 300,000 inhabitants, on the island of the same name. The Europeans mostly live on the adjacent island of Kulangsu, forming a colony of their own. Amoy is one of the treaty ports, and has carried on an extensive foreign trade from an early period, indeed, it is said that Amoy traders were found in India and Persia as far back as 800 A.D. The Portuguese appeared here about 1544, but owing to their bad behaviour were soon driven out, and the place was captured by the English in 1841, and soon after opened to trade. The people are of a pleasing countenance, and have the character of being quiet and inoffensive: they are, moreover, said to be bold and enterprising, and from their superior energy and force of character, acquire great influence wherever they settle. Amoy has long been the centre of a large Chinese emigration, and in the year 1874, no less than 16,500 coolies cleared for Singapore, while a few days after our arrival a large steamer left for the same port with 800 on board. They mostly go to the Malay Peninsula and Dutch Colonies in the

Straits of Malacca, and are all from the Amoy district, partly mechanics and partly agriculturists. Very many settle down in their adopted countries, but great numbers return home after amassing a competency ; some, indeed, after death to be buried near their ancestors, for the Chinese have a deep regard for the mother country, and make a point of having their bodies embalmed, if, that is to say, they can afford it, and being sent back to their native place for burial. They believe that after death the spirits still haunt the old familiar spots, and are keenly sensitive to acts of inattention or forgetfulness : thus at certain seasons feasts are spread out, and plays performed for the benefit of the spirits of dear departed ones, and the very thought of laying far from relatives and friends, with no one to feast or amuse their wandering spirits, is almost unbearable. The coffin trade between California and Canton has on this account always been a lucrative one, and a steamer seldom returns without a fair proportion of embalmed Celestials.<sup>1</sup>

The principal exports are tea and sugar, of which the former finds its way into American teapots, while Amoy sugar candy has the reputation of being the best on the coast. There is a fair variety of fish, capital soles, and a rich delicately flavoured fish rather like salmon, while as a *bonne bouche*, there is a small fry which makes a good substitute for white-

<sup>1</sup> The Americans are going to tax the export trade in embalmed Celestials, and make it a source of revenue.

bait, and delicious oysters can be had for about threepence the dozen.

Shortly after our return, I accompanied the captain on an official visit to the 'Taotai,' or governor of Amoy. Our 'progress' through the city was by the usual Chinese conveyance—sedan chairs—and on landing we plunged at once into a maze of dark filthy alleys. I fondly imagined the streets of Canton were bad enough; but they are handsome boulevards compared with the foul passages of Amoy. Here at every turn the most awful smells assail the nose, the most disgusting sights meet the eye, while one's shins, if walking, are endangered by coolies, swinging carelessly along with buckets laden with the contents of cesspools. We soon had an inkling of the difficulties and dangers in store, for at the first turn the procession came to a dead stop, my chair at the same moment collided violently with a fish stall, nearly precipitating me into a basket of crabs, while on the other side a venerable gentleman carrying home his dinner consisting of a pork chop and tea was completely wedged in; from which it may be gathered that the streets were none too wide. Patience and perseverance will overcome most things, and by dint of shoving, squeezing, shouting and finally a pull altogether the chair was at last extricated and the order of march re-formed; but our progress under such circumstances was necessarily slow and dignified, affording an inquisitive but disreputable population

ample opportunities for criticism which they eagerly availed themselves of. And then our chair coolies were past their prime and not to be compared with their fleet-footed and strong-backed brethren of Hong-kong: they seemed to be suffering from rheumatism or sore shoulders, for their movements were cramped and they were always stopping to rest or change the position of the shafts. Besides the difficulty in turning corners, the chairs were constantly getting violent shocks as if they had struck a kerbstone. At last I found these were caused by certain black swine which dispute the right of way with passengers in the streets of Amoy. At length we came to an open courtyard with two lofty red poles which mark the residences of Chinese officials. The entrance to the yamen led through a kind of porch, and was closed by four immense doors on each of which was depicted in glowing colours a repulsive featured Chinaman. Perhaps the idea of making these cartoons so ugly is to inspire awe in the minds of the people, on the same principle as an English nurse sometimes tries to frighten a naughty child into good behaviour. It was flanked by a pair of animals of a nondescript kind, half dog and half lion, cut in granite, while in front was a white screen on which an imaginative artist had depicted a dragon in startling colours, hog backed and with a bright green tail, and the ground filled in with strange birds, beasts, reptiles, &c., the offspring of a very diseased imagination. Half a dozen bruised and broken

lanterns of Chinese build, together with a crowd of inquisitive vagabonds, completed the scene, and we were able to study it the more minutely owing to a long wait for admission. Three curious brass instruments stuck in a row like ninepins, and presided over by a Chinaman who watched them with a loving expression as if they were his children, puzzled us greatly. Occasionally he would vary their position and study the new alignment with satisfaction ; but what was our surprise when with a touch of his magic wand three loud explosions took place followed by a cloud of smoke. Then it dawned on us that these mysterious objects were the governor's saluting battery, and that a three-gun-salute had been fired in our honour, while at the same time the pampered menials inside the gate woke up, and with a chorus of 'Hee-yah-h-h' the doors swung open and we were marched across another courtyard flanked with offices and kitchens, and finally deposited at the bottom of a flight of steps. Here we were received by an official—the governor's secretary, no less!—shaking his clasped hands at us in an alarming way and chin-chining vigorously. After thus relieving his feelings, he shook hands and ushered us into the presence of his excellency the Tao-tai, a pleasant looking elderly person who received us in the same way. In the room was a table laid out with a quantity of good things in the shape of sponge cakes, jam tarts and fruit, at which we were invited to seat ourselves, while our hats were seized and placed



tenderly on stools by our side. After a short introductory gossip, the secretary commenced operations on the cake, while the Tao-tai cut up the jam tarts, and then they piled up our plates, apologising at the same time for the humble fare—a bit of polite hypocrisy. The consul, who had accompanied us, and acted the part of interpreter, now opened fire on the subject of the visit. Sherry was presently brought round and glasses clinked as a sign of friendship ; but we had reason to suspect his excellency was inclined to press his hospitality on us rather too profusely, for the glasses were replenished again and again and no denial taken, so we expostulated mildly ; whereupon the bland secretary smilingly inverted his wine glass and pointing to ours as still untouched insisted on us polishing off the contents and no heeltaps ; but finding us stand out against his artful machinations, and further that we had reached the limit of our capacity for sponge cake and marmalade pastry, he ordered tea—a beverage which you must be careful not to confound with the black decoction we drink in England ; but a pale delicate fluid, without milk or sugar, and which a British housekeeper would indignantly reject as ‘slops.’ Our barbarian notions were further shocked by the inverted use of cup and saucer—for here the saucer is always placed on top of the cup to keep the contents warm. Before allowing us to drink, a little piece of etiquette was observed by our hosts placing their hands alternately

over our cups as if to bless them ; this we afterwards found out to be a feint as if to remove the covers—an act which should be resented by all well-bred people, but of course we weren't up to it. And now how to get at the contents, for it is not 'according to Cocker' to remove the saucer, which should be tilted up in an ingenious fashion requiring long practice before any proficiency can be acquired, and the tea sucked out at one corner. My first attempt was a miserable failure, with no result and a narrow escape from getting the contents in my lap. I turned instinctively on the attendants to see if the rascals were laughing ; but no, they were as stolid as mutes, so taking courage I got the saucer tilted the right way and imbibed a very satisfactory mouthful.

Our host's dress was neat and simple—characteristic of the Chinese official undress uniform—consisting of a black garment rather like an Inverness cape, over a dark blue silk skirt. The hat resembles a pork-pie with the top sides falling out, and on top is the badge of office by which the rank of the wearer is easily distinguished, consisting of a glass ball about the size of a walnut. This 'button,' as it is called, varies in colour according to grade, red being the highest, next blue, and so on, and there are different shades of each. Our host was a 'blue button,' while his secretary wore one of opaque white. The 'tout ensemble' is pleasing to the eye, and in quite as good taste, if not better, than our

custom of overlaying with buttons and lace till people look like zebras ; and then the wearer is comfortable and can eat, drink, walk or lie down without fear of his breeches splitting, the buttons flying, or of choking from the height and grandeur of his collar. On the other hand, one must admit the striking resemblance between a Chinese mandarin and the conventional toy-shop figure of Noah ; and then the skirts would sadly impede a rapid flight. Perhaps the shoes are the most open to objection, being devoid of all the good qualities of a barbarian boot, and neither useful nor ornamental.

The room was hung with quaint pictures and inscriptions, while on a door in the ante-room was a painting of a dragon—symbolical of justice. There was a little unintentional facetiæ in this work of art, for scandal whispers that the bland secretary is by no means the charming, honest creature he looks, while even the exalted position of the governor fails to screen him from imputations of bribery and corruption on a carefully organised and gigantic scale. These little eccentricities, however, are tacitly recognised by the Government, and an official who does not practise them is regarded by his compeers as sadly devoid of wit, and quite unfitted for his position ; but one must not judge them too harshly from this, for the official salary is something absurdly small, the balance of which has to be made up by ‘squeezeing’ the people. Hence a man’s ability and

capacity for governing is apt to be estimated by the manner in which his system is adjusted to the paying capabilities of his subjects, and his object is to find the point to which they can be squeezed—without actually killing the goose that lays the golden eggs. There is a common saying amongst the Chinese with reference to these practices that 'the greater fish eat the smaller; the smaller eat the shrimps; and the shrimps are obliged to eat the mud.' I merely hint at these little peculiarities on the part of his Excellency the Tao-tai, as it would be shabby to abuse one's host. After much difficulty and a great deal of tea we at last succeeded in tearing ourselves away, and were honoured with another salute on leaving. Next we called on the Admiral, and were received with the same marks of respect. The Admiral was a tall imposing-looking mandarin with quite a jovial face. He wore the red button, and might be described as a kind of horse marine—his commands embracing the land and sea-forces of the district. The military rank is shown by a peacock's feather sticking out from the back of the hat, but it is looked down on as very 'small beer' by civilians of corresponding rank owing to the holders being men of no education or literary attainments, who obtain their rank by acts of prowess, or muscular and gymnastic feats. Here another feast of cakes, and—wonderful to relate—champagne was provided for our entertainment, but having already sufficiently taxed our digestive organs, we

were unable to do justice to the Admiral's good things.

Some rather choice sketches of trees and birds hung about the room, and there were long scrolls of hieroglyphics, said to be specimens of caligraphy presented to the worthy marine by his friends, while overhead was an inscription, setting forth at great length in highly complimentary terms the services and honourable exploits of the Admiral.

Several of the windows were glazed with shells—a common substitute here for glass, which admit a very quiet subdued light. The armoury or guard-room contained a quaint collection of pikes, bill-hooks, tridents, and a few ancient muskets; while on a table were a number of curious articles like harlequins' swords, which invest the holder for the time being with powers of life and death; and are in fact equivalent to a royal warrant of arrest. The business here was soon despatched, and after trying the Admiral's champagne we resumed our chairs, and retraced our steps to the landing-place, and thence to the ship.

## CHAPTER IV.

BUDDHIST TEMPLES—POTTED ANCESTORS—NAVAL WORTHIES  
PAPER FLOWERS—A NAVAL PAGEANT.

AMOY has little to boast of in the way of beauty. In the neighbourhood are some fine old Buddhist temples dotted about the hill sides in picturesque corners, and the Chinese are fond of spending a 'happy day' at these, taking food and drink with them, and thus combining pleasure with religion. The most noted are the 'White Stag,' 'The Tiger's Mouth,' and 'Temple of Ten Thousand Rocks.' A friend well acquainted with them having kindly offered his services as guide, I accompanied him on a tour of inspection, passing first for a short distance through the suburbs, where we were nearly sickened by the smells, a penalty which all Europeans have to pay for indulging their curiosity as to the manners and customs of the natives, who on the other hand seem to be quite unconscious of the effluvia arising from open cesspools which abound in the most frequented thoroughfares. A writer on China has very truly remarked, that 'the nasal organs of the Chinese seem to be wanting in sensitiveness, for while

the foreigner is almost prostrated by the offensive odours which assail him on every side in a Chinese city, the natives care little for them either at home or abroad.' We escaped at length through a handsome granite gate, erected to commemorate the services of some naval worthy whose exploits and services were here set forth, and then skirted the city through a wilderness of graves. It was a curious scene, every bit of ground, as far as one could see, being thickly sprinkled with the odd-shaped erections which mark the resting-places of the Chinese, with here and there a small house containing rows of jars filled with ancestral bones, commonly called 'potted ancestors,' as well as numbers of tablets with the ancestral names cut on them, which are objects of worship. It is customary in some parts of the country, after the body has lain a certain time below ground, to disinter the bones and preserve them in jars. Cremation is still practised amongst the priests, and the ashes are preserved in dome-shaped mausoleums: it is said also to have obtained at one time amongst the laity, but has now fallen into disuse. We passed a grave where the ceremony of 'potting' was going on. The coffin-lid had been broken open, and the bones were being sorted from the earth; at one end an elderly lady was seated waving her arms and chanting a weird song broken by bursts of crying. It was a strange performance, but whether the old lady was hired for the occasion, which I understand

is sometimes done, or that the sight of the dried bones called up touching memories, history does not relate. The little plot of ground where the body rests is private property, the title deeds going back often for long periods. This grave nuisance is a serious drawback on the sale of ground for building purposes, but especially in the foreign settlement, for the owners take advantage of their rights to charge fancy prices, and the difficulty can only be got over by the purchasers consenting to leave the graves untouched. The occupiers are further subjected once a year to an invasion by the relatives of the deceased, who repair here to supply the wandering spirit with food and amusement.<sup>1</sup> That the people as a body have no very firm belief in the efficacy of these spring banquets—they are held about the month of April—may be inferred from the following bit of chaff, which is common in some parts of China, 'Spread it out till it is cold, and then stuff yourself with it,' an injunction which it is needless to say is strictly complied with; indeed the spirits are only supposed to take the 'essence' of the food. Not content with these marks of attention, incense sticks are burnt, and the vicinity of the grave strewn with square bits of paper which are left as a legacy.

<sup>1</sup> The Chinese believe that the future state will be an exact counterpart of the present, and to keep the spirits supplied with the means of occupation and recreation, at certain seasons they burn vast quantities of paper, representing articles of clothing, money, boats, &c., as well as printed matter; and these are supposed to reach the spirit in their proper form; while by way of amusing them, music and theatrical plays are performed.



The 'White Stag Temple' is a straggling collection of rooms and idol houses built between immense granite boulders, which a slight shake would bring crashing down among the gods and priests who reside here. We found a party of Chinamen feasting in one of the rooms, and were invited to join, but declined, and were then pressed to drink some tea which a priest brought us, hoping to get a small contribution to the temple funds in return for his civility. The hill side, and nature's eccentricities in the shape of boulders, have been taken advantage of by the priests, who with a view to attracting pleasure parties, have cut paths among them to the most prominent points of view. Following one of these down a flight of steps cut in the face of the cliff, we reached the 'Tiger's Mouth Temple,' so named from the peculiar shape of the adjacent rocks, and finding it closed, knocked up one of the sleepy priests to open the door. Here was the usual figure of Buddha, Chinese lanterns, and joss-sticks, and a row of disciples on shelves. The priests have devised a simple method for enabling worshippers to gain an insight into futurity by means of sticks, which are shaken in a jar till one tumbles out, and the number marked on it sought on a board, from which a ticket is drawn out of a corresponding pocket. Once upon a time, a party of foreigners were picnicing here, and one of the ladies thought she would try a throw, and received a very proper rebuke, for on consulting the ticket, she was informed that she 'had not

come to pray to Buddha, but to feast and enjoy herself.' The oldest and dirtiest priest was of an enquiring mind, and took much interest in the material and workmanship of our coats, expressing at the same time the satisfaction it afforded him; while some country louts derived a little innocent amusement by guessing the probable value of our hats. Their criticisms, so my companion informed me, were by no means flattering.

Our path now lay through patches of cultivation along a stream which was carefully husbanded, and used for irrigation. Some idea may be gained of the fertility of the soil from the fact that three crops a year are obtained, two of rice and one of wheat, while every third winter the land is left fallow. The Chinese no doubt get these remarkable results by their system of irrigation and manuring; as regards the latter, it would be as well to avoid mention of details, suffice it to say, that to live near a Chinaman's garden is worse than in a chemical factory, for while the operation is going on the air is tainted for a mile around. A short scramble brought us to the 'Temple of Ten Thousand Rocks,' standing amidst a perfect chaos of boulders, with a nice shady grove of splendid old Scotch firs and banyans; and on one side a mountain torrent. We broke in unexpectedly on a party of Chinese half-pay naval officers, and from the quantity of broken victuals and empty Bass's beer bottles, they seemed to be making a day of it. Amongst other luxuries

figured porter and vermouth. My companion was recognised, and they rose and hospitably pressed us to join their party, or at least moisten our lips after the hot walk. One was an ex-captain of a gunboat whose ship had been wrecked in a typhoon off Formosa, for which mishap the poor man nearly lost his head. It was no fault of his, but in small matters like this the Chinese naval authorities are not very discriminating, and it is reported as not altogether uncommon for a man to be captain one day, and bamboosed and sent before the mast the next, so that a Chinese naval officer's career is exciting, if not very glorious, and has its ups and downs like every other path in life. The naval worthy in question began life as a 'boy' or servant in one of the Consulates at Amoy; while a brother officer, likewise of the party, boasted of equally humble antecedents. It was probably at this period of their career that they acquired a taste for malt liquors and other barbarian drinks, when imbibed at their master's expense. How suggestive this is to a thoughtful mind! What a happy land surely, where rank and wealth count for nothing in the struggle for office when pitted against talent and merit; where intellect is not the slave of money to be petted and rewarded when it panders to the tastes of the multitude, and whipped into obedience when running counter to the stream. How pure must be its constitution, and how liberal its laws, when the humble sweeper of offices with no recommendation beyond

an aptitude for business, and an acquaintance with 'Pigeon English,' can raise himself to the exalted position of captain in the Imperial Navy of China ! What a lesson to us ! But even this bright picture has its reverse, for exalted rank does not screen the holder from the sharp whacks of the bamboo ; and a Chinese writer has very sagely remarked, ' that station is vanity, office is vanity, when the tide of fortune is spent, the retributions of justice begin, and remorse is without bounds.' A sound observation which may be recommended to the attention of future Chinese naval aspirants.

On our way home we visited an export paper warehouse. The paper is manufactured from bamboo and exported to Manilla for use as cigarette paper. There is also a considerable trade in artificial flowers at Amoy made of the so-called rice paper, or vegetable pith, and very beautiful imitations are produced, a result which is due to the exquisitely soft and delicate texture of the material, more perhaps than to the manipulation. The flowers are very fragile and quite unsuited to the ordinary uses of artificial flowers, but absurdly cheap. Children are mostly employed in the manufacture. A very beautiful 'trophy' was sent from here to the Philadelphia Exhibition.

A few days after our visit, the Commander-in-Chief of the Forces came on board the 'Lapwing' to return the Captain's call, and a short account of the ceremony may perhaps interest and amuse those

who have never witnessed such a one. The first sign of his approach was a dirty disreputable old junk coming towards the ship, propelled by a dozen rowers, and with an immense yellow streamer with black letters flying from the masthead. It was escorted by a swarm of 'sampans' loaded with soldiers, or possibly marines, dressed in blue cotton suits with a round yellow patch on the back and belly, and armed with billhooks, tridents, and other curious specimens of the armourer's art. Presently one of these dashed out in front, and by dint of frantic rowing managed to cut out the Admiral and get alongside before him. An excited blue button official rushed up the ladder as fast as his skirts would allow, and choosing a prominent position, gesticulated wildly to the helmsman in the barge to come to the starboard side. This was thoughtful but quite unnecessary, as the watchful eye of the ancient mariner had already observed the absence of any safe means of entering the ship the other side. As he approached, the weight of responsibility seemed to be too much for him, for he lost his head—figuratively, steered wildly, and finally came bump into our stern. Possibly the old man did lose his head for this little error in judgment. But now the presence of mind of the crew staved off a worse calamity, and by much shoving and pulling and lots of howling, the barge was at last got alongside, and the order of procession formed—and such a procession. After a short overture in which the lungs of the crew bore a

prominent part, there appeared, first half-a-dozen ragamuffins, partly crew and partly soldiers—we instinctively buttoned our pockets. Then came officials—blue button, red button, white button, and aides-de-camp of all ages ; a short pause, and then a man with a solemn face and a packet of red papers which he handed to an officer for distribution ; these were the Admiral's cards—six inches by three, curious, but impressive, and finally the hero of many battles himself appeared, looking as happy and jolly as possible. One felt so inclined to applaud, but it might not have been appreciated. As a naval pageant it was rather a failure, but as a burlesque the affair was a decided success. The soldiers were absolutely killing, and if a London stage-manager could only get hold of a score or so for the pantomime season—billhooks and tridents of course included—they would bring the house down. After vigorous chin-chining and handshaking and a short interval for refreshment, the Admiral was shown round the ship, and seemed much pleased and interested with all he saw. The staff was composed of staid, elderly people with melancholy expressions ; the cares of office sat heavily on them, and possibly the ambitious dreams of early days had not been realised. In the stern of the barge was a house with table, stool, and dirty tea-cups, out of which the naval worthy had doubtless been bucking himself up for the visit.

About a week after this, the Tao-tai called, when

the incidents recounted were almost exactly repeated. The barge was of the same primitive style of architecture but more gaily decked out, for besides yellow streamers there were five pink triangular flags with white borders, while at the fore was displayed a banner of many colours, like Joseph's coat. The Tao-tai was accompanied by the same motley crew, who after scrambling on board, made a desperate effort to 'fall in' and receive him with due respect; but their feelings of curiosity overcame their sense of duty, and the attempt was a failure. The symbol of rank was a large red umbrella under which the Tao-tai appeared. The usual cards were presented in due form, and the governor received with all the honours, but as soon as he went below the umbrella-bearer flung his charge on one side and marched off to look round on his own account, leaving the emblem of state to take care of itself. The secretary was there of course, and as affable as ever, and full of questions about everybody and everything, even to rudeness, for he remarked on the cleanliness of our linen, which excited his surprise, so we told him the whole secret lay in a frequent change of apparel.

The barge carried eleven small cannon decorated with bits of pink calico tied in bows round the muzzle, and while we were admiring the artillery, a gunner began to load the salute; his method was new to us, for the greater part of the charge was poured down the 'vent.' As soon as the Tao-tai

left, the secretary and entire suite dug their fingers well into their ears in anticipation of our salute, which presently followed. It may perhaps be as well to mention that the Chinese etiquette of saluting is somewhat different to our own, all officials being entitled to this mark of respect both on arrival and departure, but then the salute is only of three guns and the battery consists of small petards—a sort of toy guns. An amusing story is told of a certain consul at Amoy long ago, whose saluting battery had not arrived ; and as a Chinese official was about to make a call, the consul was puzzled as to how to give him the honours, for to omit the salute would have been inexcusable, so he got over the difficulty with a double-barrelled gun and a pistol.



## CHAPTER V.

MUNICIPAL LAMPS—INQUESTS—‘FUNG-SHUY’—MANUFACTURES—  
SCHOOLS—EDUCATION—MARRIAGES—FOOT-BINDING—DOCTORS  
—INFANTICIDE—ROCK INSCRIPTIONS—FORTS—SOLDIERS—OS-  
TRICULTURE.

A WALK through a Chinese city is sure to be amusing and instructive, if not always agreeable. There are so many strange things to be seen, while the habits and customs of the natives are always worth a study. Their methods are primitive but ingenious, and the results attained are highly creditable when we consider the limited means at their disposal. The municipal lamps form a conspicuous feature in certain parts of Amoy; these are quaint erections in the shape of a granite shaft surmounted by a wooden box glazed with shells. I watched the manufacture of these singular contrivances. First of all the shells are well washed and scrubbed, then cut into squares, and finally slid into grooves cut to receive them in the frame of the lamp. When finished they have a neat appearance, are light, marvellously cheap, and much used amongst the poor. The shells are very thin, and somewhat resemble mica; they are more transparent than horn, and easily replaced when

broken. The city lamps have certainly a somewhat comical aspect, and this is increased in some cases by the stone-throwing propensities of the juvenile members of the community.

To judge from the number of coffin shops, the undertakers drive as good a trade here as elsewhere. The coffins are strange looking articles. In shape they resemble the trunk of a tree cut close to the ground, and are very massive in construction. The lower end is closed after the body is inserted by a convex plug. In some parts of China there are burial clubs which advance money to poor people who are unable to afford the expenses of a funeral. Coroner's inquests are also held, but as the coroners are in most instances ignorant of the causes of death, the verdicts are not always satisfactory or consistent. Before the coffin is placed under ground a very important ceremony has to be observed, namely, the discovery of a position for the grave in a locality where the influences are favourable. To neglect this precaution, would be not only to expose the spirit of the deceased to constant annoyance, but to entail certain misfortune on the members of the family still living, and this superstition is so prevalent, and has such a firm hold on the minds of the people, that to disregard it is to offend their susceptibilities. It is called 'Fung-shuy,' or wind and water, and with a view to discovering a locality where the Fung-shuy is favourable, a class of impostors called 'luck-doctors' are employed, who are supposed to have

studied the science. These men sometimes acquire great notoriety, and are sent for from distant parts of the country. The nature and length of their investigations are said to depend in great measure on the wealth of their employers, and in the event of these being people of good means they are protracted over long periods, and in consequence the bodies often remain above ground for months while these cunning rascals are hunting for favourable Fung-shuy. Sometimes the coffin remains in the house of the deceased's relatives, or is placed under a small shelter in the open. This firm belief in Fung-shuy is a curious phase in the Chinese character, and is often the cause of bitter and prolonged feuds. It is an all-important element in the construction of houses, canals, bridges, and roads, and indeed influences every undertaking more or less. To build a house taller than your neighbour's is to interfere with his Fung-shuy, and would be the certain prelude to a row ; while if misfortune befalls a family, it is attributed to the bad construction of the house from a Fung-shuy point of view ; and accordingly one of the knowing ones is called in and consulted, and his recommendations as regards the closing certain doors and windows and opening out fresh ones are strictly complied with. If affairs do not now take a favourable turn another doctor is consulted, who of course ridicules the plans of his predecessor and suggests certain others ; so you see that Chinese housekeepers have something of the same sort of

difficulties to contend with as Mr. Briggs experienced in his dealings with the builders. When the doctors differ the patient is sure to suffer. Foreigners are often the subjects of ridicule and animosity owing to their ignorance and disregard of the principles of Fung-shuy.

One is often struck with the ingenious contrivances for economising labour. I noticed a striking instance in a shop where corn was being ground. Two round stones were employed, to the upper one of which the branch of a tree was secured and turned by an ox. In a corner of the room was the winnowing machine, the hopper being worked by a small boy with his feet, while with his hands he tended the ox, and fed the mill by pulling a long stick hung from the roof, so that altogether his attention was pretty well taken up.

The Chinese are, strange to say, ignorant of the use of the crank and fly-wheel for working their lathes, (except where they have borrowed the idea from foreigners), which are in consequence very inefficient. A line is secured to the treadle and wound two or three times round the spindle, and then fastened to the other treadle. The motion thus obtained is spasmodic and intermittent. In a chemist's shop I saw a very singular machine for grinding drugs. It consisted of a conical-shaped trough, curved upwards at each end, in which a brass roller with a long axle projecting beyond the sides was worked backwards and forwards by the

feet of a man sitting above. There are several shops in Amoy where compasses are made; these are well finished and wonderfully cheap, but how to use them would puzzle most English seamen. The use of the compass is said to have been known to the Chinese prior to its introduction into Europe, as well as the variation of the needle from the true pole; while the attractive power of the loadstone was known to them from the earliest times.

The women embroider very beautifully on cloth. The garments are worn by priests and officials on state occasions, and the cloths are used for decorating temples. Jewellery is used very extensively by women of all classes for the hair and for earrings. The poorest people often wear the most gorgeous head-dresses. The shops where these ornaments are made are numerous, and the implements used in their manufacture are of the rudest description. Silver wire is the principal material. Among the exports of Amoy the instruments of idolatrous worship form an important item, and visitors cannot well fail to notice the number of shops where the images are made. These portable idols stand in very much the same relation to the worship of the Chinese as the shrines of the Ephesian Diana bore to the worshippers of that once famous goddess, being set up as household gods; and as if to make the analogy still more striking, the introduction of Christianity has seriously alarmed the craftsmen engaged in their manufacture. But while the Ephe-

sian shrines were of silver, the material employed here is entirely wood. The workmanship is often of a very superior kind, and when the carvers have done their work, the idols are taken in hand by the gilders, who first coat them over with a thick layer of size and then proceed to make them gorgeous with gold and bright colours.

Incense sticks are used in prodigious quantities, being indispensable adjuncts to all their religious ceremonies. They are burnt either as propitiatory offerings or as a means of drawing the attention of the god previous to performing their devotions. Numbers of shops are devoted to the exclusive sale of these interesting articles, which are of various form and quality suited to the means of all parties. The cheaper kinds are made of some sort of slow-burning wood, but the majority are compounded of powdered sandal-wood and other ingredients. The composition is worked up into a thick paste and then placed in a cylinder from which it is forced through a small hole by a piston.

Carved peach-stones are the most remarkable productions of native industry; they are strung together as bracelets, and are wonderful specimens of minute labour. The most highly finished cost as much as a dollar apiece. The paintings on paper for decorating the walls of Chinese houses are sometimes well executed. The designs vary, but usually represent some sort of animal. The branch of a tree with birds is a very favourite subject; sometimes

figures are represented. The colouring is quiet and harmonious, and generally in good taste. The artists may be watched at work, for the shops are quite open to the street. These papers are sold in sets, and are hung round the rooms in the same way as we hang pictures.

I visited amongst other places a Chinese day-school for boys, but was far from impressed with the cleanliness or discipline of the establishment. The pupils were learning to write, and some of the copy-books were fairly kept. An ominous looking well-worn piece of bamboo was lying on the table, which no doubt played an important part in the educational system. I was told the fee was about three dollars a year.

The Chinese have recognised the importance of general education from a very early period. Sir John Davis mentions a native work written before the Christian era, which speaks of the 'ancient system of instruction,' which required that every town and village, down to only a few families, should have a common school ; and at the present time the opportunities for obtaining a Chinese education—such as it is—are within the reach of all classes. Missionaries and others speak of free day schools being found in every village, while the larger towns usually contain several. Some of these are established by Government ; others by wealthy individuals, while in certain districts rich families combine to support a school for the credit of the neighbourhood. The

fact that by means of the competitive examinations persons from almost every condition in life may rise to the highest posts in the State is a sufficient inducement for all to make an effort at least to send their boys to school.

The superiority of mind over matter has been acknowledged from the earliest times, 'the mental and the moral have always held the highest place in public estimation, and no man, however distinguished he may have been for feats of arms, is allowed to take precedence of one who has taken a certain position in the literary world.' Their classics, and their system of ethics and morality date back to a period anterior to the establishment of that 'aristocracy of the intellect' at Alexandria, and the library which formed such an important epoch in the history of European thought.<sup>1</sup> The number of people who can read and write is however said to be small, indeed some authorities declare that amongst the poor classes it is a rare thing to find any that can read ; but the standard would seem to vary considerably, for while in some parts it is spoken of as comparatively high, in others it is extremely low. A missionary, writing from the neighbourhood of Swatow, describes his Sunday school children as 'remarkably ready and intelligent, even more so than those of the same age at home.'

<sup>1</sup> So great a respect have the Chinese for printed matter, that people are employed to go round and collect scraps of paper from the streets, with a view to its being burnt. This is sometimes done with the idea of supplying the spirits of departed generations with literature.



Another, relating his experiences in the Amoy district, says, 'In our churches in Amoy there are many men who, though comparatively uneducated, show an amount of keen mental perception which, if rightly developed by education, would prove the immense capabilities of the Chinese mind.' Some writers, on the other hand, speak of the poor people as being very stupid, particularly in the North of the Empire; on the whole, however, the Chinese would seem to differ little intellectually from the inhabitants of Western lands. No doubt the comparatively low standard of education attained by the majority is due more to their poverty than to the absence of opportunities; for the same writer goes on to observe that 'In Amoy, however, the people are so poor, that the little fellows are compelled at a very early age to leave school in order to get their own living.' If antiquity be any recommendation, the Chinese system of education might safely compete with those of other countries, for the text-books used in the schools are nearly all two thousand years old, but the subjects are limited entirely to the Chinese classics. Of their system of education it has been remarked, 'That while it develops and stores the memory to an unprecedented degree, it discourages and precludes all freedom of thought and originality.'

In some parts of China, girls' schools exist, but the education of women<sup>1</sup> is at a very low ebb, in-

<sup>1</sup> Dr. Edkins of Pekin (London Missionary Society) contributed

deed even the majority of the rich are said to be unable to read. Their accomplishments are limited to embroidery, painting on silk and music. Cambridge examinations, and meetings for the higher education of women, are at present unknown. Match-making mammas are here spared much trouble and anxiety, for marriages are arranged by means of go-betweens or professional match-makers. Betrothals are generally contracted at a very early age, and the parties principally concerned are seldom consulted, and have little or nothing to say in the matter; indeed, it is said that in some instances the mothers have engaged their unborn children on the bare contingency of their being of different sexes. The happy couple have no previous acquaintance, indeed they rarely meet before the marriage ceremonies are actually completed, so that the lottery of marriage in China is rendered peculiarly exciting and risky to the contracting parties. The position of women is altogether an inferior one, they are taught to consider themselves the servants rather than the companions of their lords, and as a necessary consequence marriage life is not in every case the blissful period it should be. Some idea of the prominent position which the sense of their inferiority occupies in their own minds may be gathered from the fact that their prayer is 'that they may be men in the next world,' or more strictly speaking, in their

an interesting article on women's education in China to the *Leisure Hour* (April number, 1878).

next state, for they believe in the transmigration of souls.

Amongst other customs which are brought prominently before one's notice is the abominable practice of bandaging the women's feet. This is almost universal, and its injurious effects are patent enough, for not only does it incapacitate the women from active exercise, but is the cause of very serious accidents from falls in after life. At first sight it seems strange that so eminently practical a people should still adhere to so barbarous a custom, but when we consider what slaves to fashion we are ourselves the wonder ceases. 'Custom doth make dotards of us all.' Fortunately for us fashions change with greater rapidity, and in the case of those entailing serious consequences, before they have time to leave any evil effects; but in China the fashions change more slowly, and 1,000 years is considered nothing very remarkable as a period of duration. Here custom and precedent are everything, and to set up as a reformer of fashions would be almost as hopeless a task as trying to divert the Gulf-stream. The bandaging process commences between the age of 6 and 9, and continues for some time; if skillfully applied the bandages cause little pain or inconvenience, but if the process is badly performed, the results are serious and permanent. The effect thus imparted to the gait of the women is exceedingly ludicrous; they seem to be walking on the heels of their boots, and as the balance has to be

maintained by the arms, their walk is far from graceful. There would seem to be a difference of opinion as to how and when the practice originated ; some say it was instituted by the Empress Tan-ke, 1100 B.C., who was born with club feet, but as this took place many years before the universal destruction of Chinese books it necessarily rests on mere tradition. Others again attribute it to a certain Emperor called Li-yuh, who lived in the tenth century A.D., and is now popularly supposed to be suffering 700 years purgatory for the offence, which he certainly deserves if guilty. On the other hand, an Emperor of the present Manchu dynasty is said to have made very determined efforts to put an end to the practice by issuing edicts, but these offended the prejudices of his subjects to such an extent that in the end he was obliged to withdraw them.

Leprosy is rather common in Amoy, and there is a hospital maintained by the resident foreign merchants where gratuitous medical relief is afforded to the poor Chinese. A dispensary was first of all opened by one of the missionaries on the island of Koolangu, but for several reasons it was found desirable to obtain a site for a hospital in the city of Amoy, where the present one was built in 1844. A doctor was maintained by the three Missionary Societies jointly, with a view to devoting his services exclusively to mission work. The existing arrangements are somewhat different, though I believe the

hospital is still in connection with missionary work, and a vast amount of good has been done by it. As far back as 1863 the aggregate attendance for one year was 5,160, while of the in-patients a good many were the victims of opium-smoking who came here to be cured. The introduction of a medicine by means of which many permanent cures are said to have been effected is due to Dr. Young. The wealthy Chinese do not resort here for relief, as the hospital is regarded as a purely charitable institution, but efforts are being made by the medical gentlemen in Amoy to extend their practice amongst the higher classes to their mutual advantage, for the Chinese doctors have but a limited acquaintance with the properties and use of medicine, while they are entirely ignorant of the science of surgery. Foreign practitioners have to overcome a vast amount of ignorant prejudice and superstition, for it is commonly believed amongst the natives that we charm away their diseases, and that surgical operations are mere feats of jugglery which require to be performed in secrecy to ensure success. I heard an amusing story of an operation which was expressly performed with a view to dissipating these silly notions. The day, the time, and the place having been previously advertised, the street, the housetops, the windows, and indeed every available place from which a view could be obtained was crowded with spectators anxious to witness the wonderful piece of 'barbarian' legerdemain. The operation was

fortunately successful, and the patient was 'on view' for the rest of the day in an adjoining shop, where he was placed to enable the curious and sceptical to judge for themselves as to the merits of the case. If the operation had failed, the consequences might have been serious, as there would have been little difficulty in raising a mob to bamboo the 'foreign devils.'

In most cities in China, native medical benevolent institutions exist where medicine is distributed gratuitously. An American missionary states that 'benevolent societies exist in China in numbers and variety hardly exceeded in Christian lands. We have here orphan asylums, institutions for the relief of widows, as well as the aged and infirm, public hospitals and free schools.' Foundling hospitals have also been erected with a view to discouraging infanticide. This practice is exceedingly common in the neighbourhood of Amoy. A writer, describing this city in the year 1866, observes that it has been found 'from statistics very carefully prepared, that so large a proportion as 40 per cent. of the female population was destroyed by their parents in and about the region of Amoy.' There was a pond near the town known by the ominous name of 'Babies' pond,' and in this abominable pool the bodies of infants might be seen floating. The people living in the neighbourhood, and indeed the mothers of the murdered children, are spoken of as treating the matter with the utmost indifference, and

pleading their poverty and inability to support their children as an excuse. The practice is probably due, in some measure, to the superstition with regard to the spirits of the parents after death, the care of which devolves entirely on the sons ; hence the intense anxiety for male offspring, for whilst the birth of a son is always a subject for rejoicing, the birth of a female child is looked on as little short of a calamity. Women in China are regarded as inferior beings, they occupy a position in the social scale from which education and the introduction of Christianity alone can raise them. It must not be inferred, however, from the prevalence of infanticide that the parents have no solicitude for their offspring, for in the case of the children who are preserved, they are the subjects of the greatest affection and tenderness. The writer above quoted remarks that ' China could produce, if perhaps not so many, at least as noble instances of the exhibition of pure parental love as any country in the world.' Filial affection and obedience to parental authority are probably as strong and held almost as sacred as in any Christian country ; indeed it is recognised as the basis of society, and forms the central idea of the most important institutions of the country. On this principle the whole system of government is formed, whilst no crime is considered so great as the want of parental affection.

The Chinese would seem to be as fond of handing their names down to posterity by monuments

and inscriptions as the inhabitants of Western lands. One constantly meets with stone slabs on which are set forth the good deeds and the virtues of certain governors, admirals, generals, and officials. The most singular and prominent, however, are the rock inscriptions, which are carved with great labour on the face of conspicuous cliffs. One of the most remarkable of these, in the neighbourhood of Amoy, is cut on the smooth face of a huge granite boulder, and contains a list of the subscribers to a fort which was built to protect the city from the Japanese, who appeared off the coast very many years ago. Besides the tablets and inscriptions one often sees curious gateways stuck up in open places with no apparent object; these are erected in honour of certain virtuous widows distinguished by their good deeds, who are thus held up as patterns to future generations. It is not thought proper for a woman to marry a second time, to do so would be to exhibit an inexcusable want of respect and regard for the memory of her former husband.

About a mile from the city, and flanking the approach to the harbour, is a high loopholed wall, called the '200 gun battery.' It was built to frighten away our ships when they came to take the city in 1841, and remains to the present time, a monument of childish folly.

Moral force, no doubt, counts for a good deal in actual warfare; indeed the great Napoleon said two-thirds. I am not aware as to whether the Chinese



military authorities have studied the maxims of this great commander, but they seem to attach far too great importance to this element of strength. Their military works are in all respects sufficiently imposing, but as a rule sadly devoid of real strength, while the situation is not always well chosen from a strategic point of view. Their engineers seem to forget that the possible enemies of China are but human, and that sooner than run their heads against thick walls, they would rather take the mean alternative of attacking them from the rear, a sad contingency which is not always provided for. Near this fort are the barracks, built of matting and bamboos. The troops, of which there are some 1,200 or so, are dressed in the manner I have already described—a sort of pantomime costume combining comfort with cheapness; but plain clothes would seem to be a recognised institution even in barracks, for the majority of the army at Amoy were scarcely to be distinguished from the more peaceful inhabitants of the neighbourhood. Of their military bearing, sense of duty and discipline, I will maintain a strict reticence, merely remarking that here moral effect has been sadly neglected. On the occasion of a visit, my companion requested one of these brave but hardly-used defenders of the country to go through his pike drill for my edification, a request which he showed a praiseworthy alacrity in complying with, and seizing his trusty weapon, sprang into the arena, assumed an attitude calculated to inspire

terror in his possible enemy, and for the next ten minutes amused us by going through a variety of contortions and gymnastic feats emblematic of spiking his antagonist in every conceivable position—a species of military *can-can* in fact. It would be unfair to pass over this feat of arms without acknowledging his marvellous agility, energy and resources ; indeed, a foe would have to be unusually active to escape that pike. Once started, however, this misguided youth had no intention of stopping ; his martial ardour was thoroughly roused, and he was becoming positively dangerous. His pike was here, there, and everywhere ; so remembering that in such cases discretion is the better part of valour, we retired, immensely impressed with the pike drill, and the last thing we saw on passing out of the fort was this blood-thirsty soldier still impaling some imaginary barbarian.

Gambling and opium-smoking are not unknown amongst the inmates of the Amoy barracks, as was evidenced by a flaring proclamation posted on the gate, warning the young and inexperienced against their baneful effects. My companion read it aloud to the bystanders, when to our sorrow, instead of exciting feelings of shame and conscious guilt, it was made the subject of merriment and ribald jokes.

On the occasion of reviews, the soldiers fire at a mark, and each shot is announced by a clanging of gongs. Every shot is supposed to hit, but I am given to understand that the accuracy of aim is not

always to be depended on. In some parts of the empire the soldiers are under European officers, and make a better show, but here again scandal whispers that discipline is not brought to that high pitch to which we are accustomed, and strange stories float about regarding their behaviour. The soldiers we met at Amoy were ignorant of the local dialect, and it is perhaps a wise policy quartering the troops in strange districts, as they are thus less likely to form permanent connections with the inhabitants, and in case of an insurrection would have less compunction in quelling it. The governors or viceroys of the different provinces draw a certain sum of money annually from the Imperial Treasury for the maintenance of a stated force, but a large percentage finds its way into their private purses; indeed, by the time the pay has filtered through the hands of the paymaster-general and his subordinates, there is little pure metal left, so carefully is the process performed. And then the army exists principally on paper, so that when the authorities come down to review the divisions, the general has been known to have recourse to an ingenious artifice, well known to pantomime managers, namely that of marching a limited number of men round and round, so as to give the idea of a numerous army. Truly they are a wonderful people.

Continuing our walk, we caught up a soldier on his way to a distant fort, where his company was quartered. He had been visiting the city for the

twofold purpose of exercise, and the purchase of his evening meal, which was hanging by a string, and consisted as far as we could judge of pork fat. He was a man of simple tastes and moderate diet, the natural consequence of much drill and small remuneration. Our friend informed us that he got the magnificent sum of sixpence a day, out of which he had to find himself in everything. It is only reasonable to infer that the worthy man could ill afford luxuries out of such a miserable pittance. We soon discovered that dislike of drill is not peculiar to 'barbarian' soldiers, for this good person opened his heart to us, and admitted that he had a grievance with his commanding officer, who made him cultivate the military science far too assiduously. The last one, so he said, was a very fine fellow, for he hardly ever made them drill, but the present one was quite the reverse. One touch of discontent makes the whole world kin.

Near the barracks is one of the largest and finest Buddhist temples in Amoy, and there is a curious story attached to it in connection with the capture of the city by the British. Amongst other occupants, there is a figure of the Goddess of Mercy, and during the bombardment one of the shells\* from our ships, the gunners of which like the Chinese marksmen sometimes fire wild, fell at the feet of the goddess, where it lay without exploding. Of course the worthy lady, or rather her material representative, has since been the object of increased respect.

The culture of oysters is practised in the neighbourhood of Amoy on a large scale, and very successfully. There was an interesting article on ostriculture in China, by M. Dabry de Thersant, in a number of the 'China Review,' from which it appears that artificial oyster-beds were formed in this country long before they are known to have existed amongst the Romans; and while we in Europe are still writing essays and pamphlets on the theory of the subject, this practical people have been obtaining good results for the last 1,800 years, notwithstanding the fact that they have no clear ideas as to their nature or means of reproduction. So you see there is no new thing under the sun. They have a number of different species, four of which are said to be unknown in Europe. Curiously enough the Chinese seldom eat fresh oysters, they are usually dried first. When eaten fresh, they are taken with ginger and vinegar; porter, brown bread and butter being unknown luxuries. The oysters are prepared for consumption by being first of all boiled for a short time, and then either exposed to the sun, or dried over a slow fire until they look like mushrooms, and give off a nasty rancid smell. A sauce which is much relished, is obtained by boiling down the water in which the oysters have previously been boiled. The fresh oysters are sometimes used to cure freckles, whilst the shells, after being ground down, are used for certain skin diseases. The consumption of dried oysters is very large. The price varies according

to the season, from eightpence to tenpence a pound. There are some very prolific beds in the neighbourhood of Macao, which after deducting the working expenses, about 600*l.*, return an annual profit of more than 2,000*l.* This sum seems enormous, but I believe the figures to be correct. A staff of eight men are employed on these beds at about 1*l.* per month each. Another bed, which is leased for an annual sum of 10*l.* for thirty years, returns a profit of from 1,100*l.* to 1,200*l.* per annum. It is said that almost all the Chinese ostriculturists succeed, and with a view to encouraging them, the Government has exonerated them from taxes, but they have usually to pay a 'squeeze' to the magistrate of the district. Cannot we manage to pick up a wrinkle from these practical people, and convert what is now an expensive luxury into a cheap article of food?

Fortunate as the Chinese are in their immunity from those pests of Western lands—brass bands, and barrel organs—at Amoy at least, there is a very fair substitute in the shape of gongs, which are beaten to distraction on the arrival and departure of junks. No sooner does one of these craft appear within the limits of the harbour, than two or more of the crew instantly perch themselves on the bow with their gongs, and after a few preliminary strokes by way of taking the stiffness out of their joints, settle down to work with an earnestness and calm deliberation worthy of a better cause. Their energy, their strength of arm, and lasting powers are truly wonderful;

indeed, had I not been unfortunate enough to witness the display, I should have deemed it incredible. They beat as if their very lives depended on the result ; no careless random strokes, but a steady continuous crash, now sinking into a subdued strain, and encouraging the hope that at last their strength is exhausted, and then as if in very spite they warm to it once more, till they make those gongs quiver again. This is one part of the performance. No sooner do the occupants of the junks in harbour hear these dulcet strains, than the spirit of music is stirred within them, and each prow is quickly manned by a pair of rival musicians, and then commences a contest of gongs which beggars description. It really is very remarkable what one can get used to in time ; I believe I am correct in saying that the Chinese like it. Tastes certainly vary.

Three Missionary Societies are represented at Amoy—the ‘London Missionary,’ the ‘Reformed Church of America,’ and the ‘English Presbyterian.’ The missionaries of the first-named society began work as far back as 1842, while the English Presbyterian mission only appeared on the field in 1850. There were at this time (1876) fifty-three stations in connection with the three societies—London Missionary 22, Presbyterian 18, American 13. The number of church members—London Missionary 669, American 537, English Presbyterian 626, besides numerous adherents, bringing up the total to about 3,000. The Presbyterian Society had 20

native evangelists, and 12 students under training; a somewhat smaller number being attached to the other societies, besides which there were schools in all the large congregations, and training-schools for girls.<sup>1</sup>

<sup>1</sup> I am indebted for these particulars to the late Dr. Carstairs Douglas, of the English Presbyterian Mission, one of the most highly cultured and most devoted of men that ever worked in the cause, whose sudden death shortly after the Missionary Conference at Shanghai, in the spring of 1877, will prove an irreparable loss to the entire missionary cause in the East.



## CHAPTER VI.

THE RIVER MIN—TIMBER SHIPS—BOAT WOMEN—FOOCHOW  
BRIDGE OF TEN THOUSAND AGES.

EARLY in April the vessel was ordered to Foochow, the capital of the Fokien Province, and the site of one of the principal Chinese arsenals. The city is of great extent, and stands in a magnificent valley about thirty miles from the mouth of the river Min, which though much obstructed by shoals, can be ascended by large steamers to a point some ten miles from the city. The scenery in this part of its course is of the grandest description, the river winding through a succession of lofty mountain ranges. In the narrowest parts the mountains rise almost precipitously from the river bed, broken at intervals by wild gorges where foaming torrents pour down to the yellow stream which rolls grandly along below. Lovely valleys run up on either side till lost in the blue distance, and countless villages are passed beautifully situated amidst groves of banyan trees, each house sending up its contribution of light-blue smoke, which creeps along the mountain side, or hangs motionless like a pall, till the breeze finds its way down and whisks it off. Each bend of the

river opens out a new scene, with fresh beauties ; a fleet of junks at anchor in some sheltered nook, with their quaint high sterns and bright streamers of red or blue ; boats passing up and down with people to their work, or conveying produce to the city : or perhaps a timber junk dropping down with the tide, a long string of boats ahead, tugging away like an army of prawns towing a whale. Sometimes the ponderous outline of a fort looms ahead. Silver streaks of water may be traced high up amidst the pine woods, now disappearing, and then reappearing again lower down, and always increasing in volume and force till at last they plunge over a cliff, or burst out through some quaint old bridge, or lovely arch of foliage, into the river beneath. An almost unnatural stillness prevails, broken occasionally by the bark of a dog, the splash of an oar from a passing boat, or the sound of falling water ; and yet these valleys are teeming with life, and the mountain sides are a scene of marvellous industry. Words would fail to convey any idea of the labour expended on these slopes, which have been terraced in some parts up to their very summits, so high that the eye can scarcely trace the lines ; and each little patch is bright with the rich green of the young corn or rice. In some parts the mountains are clothed with dense pine forests, the dark purple tinge of the foliage contrasting beautifully with the delicious green of the young crops, while the ever-changing lights and shades from passing clouds, and fitful gleams of sunshine,

impart an inexpressible charm to the landscape. At length the pass widens, the mountains trend back on either side, and we steam into a plain, while a pagoda on a wooded promontory ahead, and ships at anchor, show that our destination is reached. The Chinese fleet seems to be assembled here, for there are no less than six steam vessels flying the yellow flag and dragon, all of which dip their colours as we pass.

A little further on, behind the spur of a mountain, smoking chimneys, workshops, storehouses, wharfs and shipping, show where the Portsmouth of China lies—the Mamoi Arsenal, where the old country is trying to create a navy.

From this point to the city the channel is very shallow and intricate, and its position is so constantly changing, that an experienced pilot is indispensable. The banks are lined with paddy fields, and, indeed, in some parts these are scarcely to be distinguished from the river itself, which at high tide is almost flowing over them. The tides being favourable, and our draught of water small, we were able to ascend as far as the city, sometimes passing so close to the banks that we could have jumped on shore, while the natives in the fields would stop and grin, or stare with stolid indifference. The irrigation of the rice-fields employs a large number of people, and the men have a very comical appearance when so occupied, hanging with their arms over bars in rows of three or four, while with their

feet they work a kind of chain-pump. Flocks of tame geese are passed feeding on the banks, where they are conveyed in boats, and their meal finished, on a call from their owner, they march up a plank in single file into the boat again. On nearing our destination, a forest of masts appeared ; the river seemed to be a compact mass of junks without any visible opening ; and in a few minutes we were in their midst, and in such a scene of life and activity as perhaps no country but old China could present. A clear berth was presently obtained, but we had no sooner swung to the tide than an immense raft of timber swung across our bows ; but the men in charge seemed quite unconcerned, and by loosening the fastenings the raft broke in two and drifted by, while some boats which were on the look-out for waifs and strays, took the opportunity to increase their stock. These rafts pass every day at slack tide, and vary from a dozen or so of logs to rafts of two and three hundred yards in length. The timber trade of Foochow must be vast, as the bank for nearly half a mile is lined with high stacks of logs ; and it employs many hundreds of junks and thousands of men. A great deal of the carrying was at one time done by steamers, but this ruined so many junk owners and threw so many people out of employment that now, so I am given to understand, the Chinese timber merchants have agreed to ship in junks only. The loading of the timber ships is quite one of the sights of China. The junks vary from sixty to per-

haps eighty tons, and they carry the whole of their cargo either on deck or lashed outside in bundles. The very sight of them would drive worthy Mr. Plimsoll into a frenzy, and no wonder, for when ready for sea they resemble a large square stack of timber with their sails stuck on top. They stow their cargo somewhat as follows: first of all short pieces are stacked up on deck and then two or three long poles are placed across: a stout bamboo hawser is now taken and a loop formed and suspended from each end of the poles, fresh poles are pulled up from alongside and placed with their ends resting in the loops of the hawser, and piled one on the top of the other; the hawser is then tightened by means of powerful windlasses, and finally, the bundle lowered bodily down into the water. Fresh loops are now formed, and the operation repeated until there are three and sometimes four bundles on each side of the vessel; the whole are then secured together. By the time the vessel has received her full load, the lower bundles are immersed some three feet, and the hull is completely hidden. Interesting and instructive as this operation may be, there is one part of the performance with which one cannot sympathise, and that is the howling of the crews from morning to night, varied occasionally with a concert of gongs; and this, carried on day after day without intermission, is apt to become wearisome. The trade is carried on principally with Shanghai and Ningpo, and must be very profitable, for the junks

make but one trip each way annually, with the monsoons. The timber is of a small kind, seldom larger than an ordinary sized telegraph post.

In the early morning and again towards the evening, ferry boats pass on their way to the city with a compact mass of human beings in blue. If the weather is wet they ensconce themselves under a roof of paper umbrellas, and as they go by, the gaping mouths break into a broad grin; indeed the Chinese here are very different to their misanthropic brethren of the Straits. The late Charles Kingsley, in that charming book 'At Last,' asks—'Why do the Chinese never smile? Why do they look as if some one had sat upon their noses as soon as they were born, and they had been weeping bitterly over the calamity ever since?' Well, it is a strange fact that a Chinaman in a foreign land does look the most unhappy of beings, but in his own country he seems to take a much more cheerful view of things; life is not such a painfully serious matter after all, and he laughs quite as much, if not more, than other people, while even his nose seems to have escaped with a mere surface impression.

The sampans are mostly managed by women, and the river life seems to suit the ladies remarkably well, for they make capital boat sailors, and are almost as active and muscular as the men. Their love of decoration develops itself in the most gorgeous head-dresses, and a teapot-shaped coiffure; whilst the toilets being performed in the open air in

fine weather, one has unusually good opportunities of observing the various methods of doing up the back hair. I am most reluctantly obliged to confess that the manners of these good ladies are not so polished as their head-dresses would lead one to expect; indeed, to judge by their tone of voice and gesticulations on certain occasions, their language is not of the most choice description. But what they lack in refinement they certainly make up for in good temper and industry. When not engaged in rowing they are either washing, cooking or sewing, at all of which they are adepts; very few moments of the day are spent in absolute idleness, for they have a family to look after besides, and they keep their boats beautifully clean.

A short description of the city and neighbourhood may be of interest. Foochow, together with the suburbs, which are very large, contains little short of a million inhabitants. The city proper stands some three miles to the northward of the river. It is enclosed by a high and massive wall about seven miles in circumference, and according to Chinese authorities is computed to hold a population of 600,000. The streets are very narrow, very dirty, and of course very badly paved with rough blocks of granite. Foochow is sometimes called the banyan city, from the number of fine old banyan trees which grow there. The Tartars live by themselves, according to custom, in a separate quarter. A long line of suburbs stretches from the city to the river, and

covers a large extent of ground on both banks. These are connected by a fine bridge, which is divided into two parts by a small densely populated island, called Chung-Chow. The longest half, which connects this island with the north bank, is rather more than a quarter of mile long and about fourteen feet in width. The buttresses are wedge-shaped and built at unequal distances, and spanned by enormous granite slabs, some of which are as much as 45 feet long and 3 feet square; on these the roadway is laid, and a stone balustrade built on each side for the protection of passengers. It is called the bridge of the 'Ten Thousand Ages' and is said to have been built 800 years ago. The buttresses are so close together and so substantially built that they considerably detract from the width of the channel, and in consequence the water rushes through the bridge with tremendous force; during floods it resembles a cataract. It is generally supposed that the huge blocks of granite were raised to their present position by means of barges at successive rises of the tide, but this operation must have been most laborious owing to the swiftness of the current, and have required no mean engineering skill on the part of the builders. At one time the thoroughfare across the bridge was much obstructed by shops built on each side, which have been removed, but their place has been taken by soup stalls and the vendors of baked meats and other delicacies, while the bridge is infested with coolies



---

out of work, and filthy beggars suffering from loathsome diseases, who display their sores with a view to obtaining the sympathy and small coin of passengers. About seven miles above this the river divides, uniting again lower down, and thus forming an island, on the north side of which is the foreign settlement and a considerable Chinese suburb. There is no foreign concession here as at Canton or Shanghai, and in consequence a difficulty is found in obtaining suitable building sites owing to the graves; indeed the vicinity of the settlement is one vast cemetery.

## CHAPTER VII.

A CHINESE ARSENAL—EDUCATIONAL DEPARTMENT—CONDITION OF  
THE NAVY—UNPREPAREDNESS FOR WAR.

THE Foochow Arsenal was founded in the year 1867 by Monsieur Prosper Giquel, formerly a Lieutenant in the French Navy, in accordance with certain stipulations and agreements entered into with the Imperial Government at Peking; and occupies a large extent of ground on the north bank of the river, about ten miles below the city. The site was formerly under water, being simply paddy fields; and before any building could be attempted it was necessary to form a solid foundation, and to raise the level above high-water mark, an operation which entailed an immense amount of labour, and a large expenditure. These difficulties were soon overcome, and no efforts seem to have been spared to place it on a sound footing. Money has been lavished unsparingly, machinery and plant of the newest and best description got out from France, substantial and roomy workshops erected, and a quantity of material collected for the construction of ships and engines. The staff originally consisted of about seventy

Europeans with M. Giquel as director, but as it is the intention of the Chinese ultimately to assume the entire control and management so as to be independent of foreign assistance, the number of Europeans has been gradually reduced. Up to the year 1876 seventeen ships had been built here, varying in size from 515 tons to a transport of 1,450 tons, besides which a corvette has been constructed of 1,393 tons, 250 horse-power, and carrying 13 guns with a complement of 200 men ; at the time of my visit about 1,600 workmen were employed, but the number fluctuates. These men are superintended by native foremen, educated in the arsenal schools, and described by M. de Segonzac, the engineer, as thoroughly trustworthy and quite as competent as Europeans, though perhaps rather slower. The drawings and designs for the ships and engines are executed by native draughtsmen who have been trained in the arsenal schools, but under the supervision of Europeans. The first place I visited was the foundry, where a number of men were engaged casting shot and shell for rifled guns, and making moulds for the various parts of marine engines, and other ship fittings. Next to this was the fitting shop, a fine roomy building with lathes and planing machines of every shape and size. The machinery was entirely of French make. Two pair of perpendicular marine engines of 150 horse-power were being put together ; these had been constructed in the arsenal, and as regards workmanship and finish were quite equal to

anything turned out of our own engineering establishments. The place and date were written on one side in French, and on the other in Chinese characters, which looked rather queer; indeed, there are many little incongruities which strike the eye of a stranger—for instance, the gaily tinted varnished paper umbrellas of the workmen which are stuck about everywhere; and again, on looking into a foreman's office, I was rather amazed to see a fat, sleek Chinaman reclining in a chair, while his perruquier was replaiting the pigtail. There are several little things of the same nature which remind the visitor that he is not in Europe. Near the fitting shop is another fine building, containing large quantities of warlike stores in the shape of piles of shot and shell for Whitworth, Krupp, and Blakeley ordnance; chests containing many thousands of Remington rifles, two heavy Blakeley guns with iron carriages and slides, three or four Krupps, and a dozen or so of old smooth-bores; then there were some Gatlings, and a field battery of Krupp's, nine-pounders, I should say, altogether a very useful collection of war material for future service against intruders. It seemed to me that a memorandum of the contents of this copious magazine might come in useful, and I began accordingly to jot down the various items, when presently a young man came up and asked me in very fair English what I was writing. It just struck me that the best answer under the circumstances would be to show him my notes, which proved a very happy

thought indeed, for although he could talk English he could not read a word, and was quite shut up : he asked no more rude questions. In some of the workshops it was amusing to see the quiet smile of assumed contempt with which the workmen regarded my inquisitiveness ; they evidently looked on me in much the same light as an English mechanic would regard a Chinaman who suddenly appeared in his domain. And yet there is less excuse for these gentlemen of the pigtail, for they have worked under Europeans for some years and ought to know the ways of 'barbarians.'

The forges are situated at the eastern extremity of the arsenal. Besides numerous ~~steam~~ hammers, there were extensive appliances for rolling iron rods and plates, as well as furnaces which seemed to have been but recently put up and not in working order. On the river frontage there is a fine patent slip capable of taking ships of large size, made on a principle which finds little favour with English engineers, by means of which the vessel is hauled up sideways instead of end on. It is by a French firm, and seems to be constructed on a safe and simple plan. As there was a vessel on the slip I took the opportunity of visiting her. She was an armed transport of 1,391 tons and 150 horse-power, built in the arsenal. I was warmly received by one of the officers, who, after apologising for the untidy condition of his vessel, begged me to look round, and introduced me to one of the engineers, a Chinaman, who talked

English very fairly. The engines were in good order, and everything looked clean and business-like. Going on deck again I found the captain's 'boy' taking advantage of a sunny day to air his master's boots which formed quite an interesting collection in black silk. The Chinese naval officers still stick to these absurd things, which are neither useful or ornamental on board ship, whatever they may be on shore. Close at hand were the building slips. There was only one ship on the stocks, a vessel of the same class as the one just mentioned ; she was being built throughout of teak imported from Siam. Near this again were the mould lofts and model rooms, where the moulds for the castings of marine engines were being prepared. In the offices attached several native draughtsmen were at work, and I was shown some well-executed drawings of an engine. In a workshop behind this building some men were cutting files. Boat and mast-houses were close at hand and stores of spars, and in a newly built workshop some extensive sawmills were being erected. Altogether, with the exception of the workmen, there was little to distinguish this from any other dockyard, though perhaps the absence of bustle and hurry was rather noticeable. So far the description of vessels constructed here are of the gunboat and transport class, ships which are readily available for police duties, a service which is much needed, to witness, the 'Anna' case and certain others. They are mostly employed in the peaceful vocations

of carrying troops, coolies, wood, coal, and stores, but could soon be placed in fighting order in the event of war.

These ships are built throughout of teak, but arrangements are now made for building composite vessels and compound engines. The Chinese have thoroughly mastered the old principles of ship-building ; indeed, the last vessel built here was constructed without any foreign assistance whatever, engines and all ; and although I was given to understand that there were mistakes, still they have given very satisfactory proof of the value of the instruction they have received and what they are capable of doing by themselves. The control of the arsenal is now practically in Chinese hands, and the present commissioner, according to all accounts, is an able man ; but his predecessor would seem to have been lacking in scientific knowledge, for when he inspected the training ship 'Yang-Woo' and was shown the chronometers, he was sadly puzzled to know why they did not keep Foochow time. No explanation satisfied him, and he stood contemplating them for some time without, however, arriving at any satisfactory conclusion. Then, when he got to the engine-room, he was still more confounded and thought that they were making a fool of him, for, said he, all engines he had ever seen before had a big wheel, and there was none here, so there must be something wrong.

The workmen are from different parts of the

empire, and live in 'compounds,' divided by high walls, and to prevent disturbances all communication between these wards is cut off after dark. The wages vary from a quarter of a dollar to as high as three dollars a day.

The workmen seemed intelligent and business-like, though physically inferior to the average English mechanic, whilst they lack the energy and powers of endurance possessed by their Western brethren. They are described as steady and persevering. Trades unions with their accompanying strikes, and bitter feuds between workmen and employers, are unknown, and the keen competition of labour has not yet left its unmistakable impress on the quiet workman of the 'flowery land.' Their skill and aptitude to learn is universally acknowledged, while their simple tastes and moderate wants enable them to compete successfully in foreign lands with Western craftsmen. Their appearance in America and our own colonies has already wrought a revolution in the conditions of labour, whilst the alarm which has recently been sounded from San Francisco may be accepted as a warning of the conflict which is impending between the handicraftsmen of China and the West when brought into direct competition. It was amusing to watch the stream of pigtails flowing through the gate at 'bellring' when the work was over for the day; nearly every man carried a paper umbrella, while the heads of departments might be distinguished by their fans. What would the good



people of Portsmouth or Devonport think of such a motley crew issuing from their dockyard gates some fine evening; how they would stare, and how the children would run, as if the inhabitants of another world had suddenly appeared on the scene! The road was lined with stalls, where bowls of hot soup were to be got for a few 'cash,' and to judge by the crowds collected round, the beverage was a popular one. The workmen's houses, or rather shanties, would scarcely rank with the 'model dwellings' of the English mechanic; some, indeed, were most wretched abodes.

The schools, which form an important part of the scheme, are divided into English and French. The former are organised as follows: 1. Naval school; 2. School of practical navigation on board the sea-going training-ship 'Yang-Woo';<sup>1</sup> 3. School of engineers. The first of these is for the study of theoretical navigation, and the courses embrace arithmetic, geometry, algebra, trigonometry, plane and spherical, astronomy and the theory of navigation, and geography. The subjects comprised in the course of instruction in the 3rd division are arithmetic, geometry, drawing, descriptions of machinery, rules for the management of marine engines, and the use of the indicator and hydrometer. The French schools, of which there are three, are thus divided: 1. School of naval architecture; 2. School of design; 3. School of apprentices. In the

<sup>1</sup> For many years commanded by an English post captain.

first there are three professors engaged, *i.e.* of physics, chemistry, and mathematics. The course in the school of apprentices includes arithmetic, geometry, descriptive geometry, algebra, drawing, and a course of descriptive machinery.

At the time of our visit to Foochow there were seventeen cadets under training on board the 'Yang-Woo,' many of whom belonged to the best families here, or were sons of merchants at Hong-kong. The latter, however, are generally placed at some disadvantage, owing to their being deficient in a good Chinese education.

In addition to the schools, there is, or was, a 'Chronometrie,' divided into three sections : 1st, for the manufacture of chronometers ; 2nd, optical instruments ; and 3rd, for the manufacture and repair of ships' compasses. The basis on which the entire system has been organised is characterised by a breadth of view and completeness which bears the highest testimony to the abilities of the talented founder and director, M. Prosper Giquel, whilst the success which has so far rewarded his efforts may be accepted as a happy omen for the future.

When we remember that fifty years ago China was as completely cut off from the Western nations as if she belonged to another planet, one cannot well fail to be struck with the marvellous revolution which has taken place in the ideas and habits of thought of some of her high officials, resulting from an intercourse with the outside world. That such

rapid and substantial progress in a direction widely divergent from the traditions of the country would be generally acceptable, or in any degree popular, would be contrary to the lesson which history teaches, if history can be taken as a guide in these matters. But that there are men who can raise their minds above the narrow intolerant views of the majority, and refuse to be bound by the silly prejudices and conventionalities which have been growing up century after century, until they bind as in a vice of iron the intellect and national life of the people, surely bids fair for the future of the country.

As a naval power, many years must elapse before China need cause us any alarm or anxiety; her fleet is still in its cradle. Of men she has plenty, but her officers have yet to be formed. Discipline exists in name only, and must be the growth of time; indeed, according to all accounts, the discipline maintained on board her vessels is lax in the extreme. The officers and men appear to live together on terms of easy familiarity, a condition of existence which, though conducive to social enjoyment, is hardly calculated to raise the tone of the service, or to bring about those habits of implicit obedience and respect which are generally considered essential to ensure success in battle. China has no traditions as a naval power, no long roll of glorious achievements as incentives to fresh acts of bravery and devotion; she must unlearn what little knowledge she possesses of the art of naval warfare, and stoop to copy from

the nations she professes to despise. Her lessons must be drawn from the histories of other countries. She must crush out that exclusive and blind pride, or in future encounters with the Western powers her forces will meet with defeats more disastrous and humiliating than any they have yet encountered. If numbers alone constitute strength, her armies could overrun the world with comparative ease, but it is well known that numbers without discipline and organisation are worse than useless, and that the finest fleets and armies will be beaten if their commanders lack the knowledge and skill to lead them. Of military science and capacity for organisation on a scale commensurate with the vast forces at her command, China is sadly, if not utterly, deficient. Her generals and admirals have yet to be formed. Has she the material? Some people think that she has. They say that if her troops were properly armed and led, they would prove formidable antagonists; and indeed so they would from their very numbers. It is an open question, however, whether her people have the energy and the military spirit to enable them to cope successfully with the highly-trained forces of the Western powers. Many people think not. The Chinese confess their inferiority in this respect, but maintain that personal prowess and military spirit is no sign of superior civilisation, that it is merely the outcome of animal courage and ferocity which the savage often displays in a marked degree. Such an argument is often advanced by the weaker

side, and is perhaps hard to refute. Notwithstanding the unpreparedness of China for war, there is a general impression in this part of the world, that we are on the eve of another struggle, and that China is determined at all hazards to shake herself clear of foreigners. People point to the millions of dollars which are being lavished on forts, ships, and weapons of war, whilst not a cash is devoted to the internal improvement of the country or the development of her resources. They say that China is not doing this without some specific object in view, and that when her rulers think that she has reached a point at which they can meet the Western nations on their own terms, they will make a final effort to regain their imagined superiority, and to push the 'barbarians' from the empire. If we may judge by the past history of China, this view of the case has certainly an air of probability; but then surely her rulers are not still so utterly ignorant of their own weakness, and the strength of other nations, as to believe in the success of such a policy: surely they know enough of the condition of other countries to feel their own inferiority and backwardness, and to see the absolute necessity of adapting themselves to circumstances which they cannot control. If in her blind conceit China throws down the gauntlet again, the struggle will undoubtedly be more severe than any preceding one, for she has powerful forts and rifled guns, and these, if properly manned and defended, will prove hard nuts to crack; but then

fortunately there is no absolute necessity for us to run our heads against thick walls : there are numerous points on her extended coast line where an invading army could be landed in perfect safety, and with no immediate prospect of opposition. As to the ultimate issue, there can be no reasonable doubt.

## CHAPTER VIII.

KEELUNG—WALK TO THE COAL REGION—THE MINES—RIVAL  
PILOTS—TAMSUI—AN ENLIGHTENED OFFICIAL—EXPORTS.

TOWARDS the end of April we paid a visit to the north of Formosa. This part of the island is very mountainous, with rich valleys and highly cultivated and well-watered plains. The formation is volcanic, and at certain periods the island must have been anything but a pleasant or safe abode, for the crust of the earth has cracked and split and bulged and sunk in the queerest fashion, leaving an utter confusion of rocks and mountains. Their stratified formation in some parts has the appearance of the scales of some huge monster; but indefatigable Dame Nature has been very busy hiding the ugly wreck with a beautiful green cloak of vegetation. Our first call was at Keelung, a small but beautiful harbour on the north-east coast, near the coal region. A soft rich verdure envelopes everything here, broken by jutting crags, and a few trim white foreign houses which seemed to have dropped here by mistake. At present there are scarcely any marks of cultivation to mar the wild natural beauty of the place. Deep wooded gorges run up into the

hills disclosing pretty peeps, or turning sharply round some rocky spur leave the imagination to picture hidden charms beyond. Nature seems to have had it pretty much her own way as yet, but some ugly brown scars show that bounds are being set to her wild profusion, and that cultivation is at hand. And then the sunsets ! I do not think they could be surpassed, and once seen could scarcely be forgotten. The bright tints and deep purple shadows, and the floods of golden light streaming down on a glassy sea ; and as the sun sinks below the horizon a soft mellow light steeps the landscape, while a few rays still linger about the mountain tops as if loth to quit such a scene.

Keelung is the principal and indeed the only port of export for the mines, and one naturally expects to find some signs of coal-mining about ; but things are done in a very quiet homely sort of way here, and there is a marked absence of the bustle and dirt which usually characterise a place of this kind. The mines are dotted over a wide extent of country ; but the nearest are within an easy walk through pretty scenery. For the first mile the path winds through a cultivated valley shut in with wooded hills ; and mounting up a gentle rise dips down again to the sea, following the line of cliffs over rough ground. The strata crop up here in a very curious way, sometimes in a straight wall of rock like a breakwater, dotted over with great round knobs like 'bollards' on a wharf ; then perhaps it forms



a broad roadway of blocks of stone like a pavement, running along the cliffs, till it loses itself among the breakers which come tumbling over the rocks in magnificent style. Scrambling along we reach a village at the head of a bay called 'Coal Harbour,' where heaps of coal lie along the beach, and lines of half-naked coolies may be seen winding up the hill sides like so many ants, each laden with a couple of baskets swinging from the ends of a bamboo. On arrival here they take their load to one of the heaps, where it is weighed and emptied, and then start off on another pilgrimage. Each basket holds about half a hundredweight. Striking into one of the most frequented tracks, we followed for some distance the course of a stream daintily fringed with ferns, and masses of purple convolvulus falling in clusters from the bank. I noticed many English wild flowers, amongst others the rose, honeysuckle and wild raspberry; and many that were strangers. The most conspicuous flower about here is the white lily, which grows in profusion. Then, mounting a steep path we clambered over hill and dale for a mile or more, until at last after a very stiff climb we reached a hill from which there were splendid views of the country. The principal coal region lay at our feet—a succession of green nooks set round with hills, and as fair a tract of country as one would wish to see. A black scar here and there marked the position of the mines, while coolies were swarming over the hills in all directions. It seemed like a

great ant's nest, some staggering under their heavy loads, others tripping along jauntily with empty baskets, and all working away under a scorching sun enough to blister the skin off their backs. The poor fellows must find it trying work, for the roads are of the very roughest description, and so steep that we found it trouble enough getting along empty-handed ; and then the sun streams down here without any shade or break.

The coolies are of all ages from 12 to 50, and some are quite deformed by the nature of their work. I was told that the mines employed about 3,000 men. They seemed a quiet, inoffensive lot, plodding on with that patient industry so characteristic of the race. How they will regard the appearance of foreign workmen and the introduction of Western appliances I cannot say, but there is no doubt that the output of coal will be largely increased. So far their efforts have been limited to grubbing at the surface, and we may reasonably conclude that an extension of the field will increase the demand for labour. In any case the coolies will be able to command a better price for their work than the miserable pittance they now receive. The face of the country will doubtless undergo a still more marked change, tall chimneys springing up to break the outline of the hills, belching forth clouds of black smoke, darkening the air and blasting the vegetation. Resuming the path, which wound down the mountain side through bamboo groves, we emerged at the

mouth of one of the pits. The mine consisted of a shaft about four feet by two, cut a short distance into the hill side, with a rough flooring of wood, along which large baskets on sleighs were drawn in and out by hand. There were no pumps or appliances of any sort for ridding the mines of water, which are in consequence often flooded during the rains; indeed everything is carried on in the most primitive fashion conceivable. No important fossils have been met with here as yet, but no doubt, when a greater depth has been attained, the coal-fields will afford an interesting field for geologists, enabling them to gain a knowledge of the flora and fauna of the island at that period of its history.

The Chinese population seemed very friendly and quiet, and took but little notice of us, though they see few foreigners here. Coal-mining, fishing, and agriculture are the principal occupations. The people mostly live in houses of hewn stone, though brick is used in the town. They observe the same customs as their fellow-countrymen on the mainland, and their habits would seem to be equally dirty. The only mark of former European occupation at Keelung is an old fort, said to be Spanish, which guards the entrance to the harbour, but there are no traditions or inscriptions to give a clue to its history.

After a stay of two days here, the 'Lapwing' steamed round to Tamsui, the harbour on the north-west coast. The wind was blowing off the land, and

strongly impregnated with sulphur fumes from the springs in the mountains. Off the entrance to the Tamsui river there was an amusing scene between two rival pilots, who disputed the honour of taking us in. The first one on the scene managed to scramble on board, and his papers being correct, was accordingly placed in charge ; but presently another boat was descried making towards the ship as fast as ever the crew could drive her, and no sooner did she touch than an excited Chinaman flew up the side, and after thrusting his papers into the Captain's hands, his own trembling with excitement, began bawling out at the top of his voice, 'Port,' 'Port,' while his hitherto victorious rival kept calling 'Star-board.' This was rather too much of a good thing, so our new acquaintance was snuffed out and hustled into his boat again. Yet he still seemed to have lingering hopes of winning our affections, for he kept alongside and popped his head up every now and again to see if all was right, taking care to duck it before any serious consequences resulted from his intrusion.

Tamsui consists of a small Chinese town and a still smaller European settlement. The merchants live at a place called Twa-tua-tia, about eight miles higher up the river, so as to be near the tea districts. The consul was located in an old Dutch fort on the river bank, the queerest abode conceivable, consisting of a square tower with walls of prodigious thickness, almost destitute of windows.

Reports at this time spoke of the Chinese authorities as busy drilling their troops in different parts of the island on the European system; but according to all accounts the military spirit of the colonists would not seem to be of a high order. Competent authorities declare that when soldiers were raised here at the time war was expected with Japan, the men gave out publicly that, though they might put on soldiers' coats, they hadn't the remotest intention of fighting. The Mandarin rule is not calculated to excite patriotic feelings. Formosa is governed by the Viceroy of the Fokien Province, under whose auspices the arrangements for opening out and working the coal-mines have been carried out.<sup>1</sup> If the scheme proves successful it will add largely to its importance as a possession. Within the last few years efforts have been directed towards colonising the east coast, still held by the aborigines. Troops were quartered at Sau-o-bay, a fairly good

<sup>1</sup> The enlightened policy with regard to the opening up of the physical wealth of the island, and the development of its resources by the aid of Western scientific appliances, initiated by Governor Ting, entitles him to the respect of foreigners, and will perpetuate his name as an example of what a Chinese official can accomplish, where the will and ability exist, in the face of prejudice and opposition. Amongst other things he has connected the capital, Taiwanfoo, with the port of Takao, by a line of telegraph, and it is contemplated to join them with a railway. His pet project, however, is to run a line through the island from north to south, and with this in view a sum of money was collected; English engineers were consulted as to its cost, and the country was roughly surveyed by the engineer of the Woosung railway. Owing to circumstances over which Ting had no control, the scheme has fallen through; while the enlightened projector retired from office, to his country's loss, but to the infinite joy of his corrupt and indolent subordinates.

harbour forty miles south of Keelung, and a road has been cut for some distance along the coast. Proclamations were issued, promising grants of land to colonists, but as the land is still in the possession of the aborigines, who show no disposition to surrender their rights, the proclamations would seem to have fallen rather flat, and the troops have been withdrawn. The poor Chinese colonists in Formosa are terribly oppressed and 'squeezed' by the officials, though I am told they are better off than their countrymen on the mainland. The very fact that they bear it all so patiently and work so industriously speaks volumes for them, and surely goes to prove that, if they could only shake off the present incubus of Mandarin rule, they would be capable of better things. Formosa is not nearly so densely populated as the mainland, nor is it so highly cultivated ; indeed, in the neighbourhood of Tamsui there is a good deal of open moorland and pasture. Tea and rice are the principal exports, the latter being grown in large quantities along the low ground, while the former is cultivated on the sides of the mountains ; besides which, sugar, hemp, and tobacco are grown for home consumption. The island boasts of no less than sixty-five kinds of wood, some of which are of great beauty, and would be much prized by English cabinet-makers if they were better known. Besides a great variety of pines, there is a wood resembling our beech ; but perhaps the most important from a commercial point of view is the

---

camphor wood, which grows abundantly : this wood is valuable for boxes, as a protection against the white ants. The trees are cut in a wasteful way, and no measures taken to replace the stock. Fortunately there are extensive forests to draw on. Buffaloes are used for agricultural purposes, but, strange to say, the milk is never drunk ; the Chinese regard Europeans with disgust for such a horrible custom.

## CHAPTER IX.

MISSIONARY WORK IN NORTH FORMOSA—SYSTEM OF TRAINING STUDENTS—REMARKABLE RESULTS—FUTURE OF CHRISTIANITY—PERSECUTION—LAND SYSTEM.

THERE is some grand work being done by the missionaries in Formosa, both as regards the Chinese and the semi-civilised aborigines. Christianity is spreading slowly, but surely, in all directions, from Tai-wan-foo and Takow in the south and Tamsui in the north. The latter field is occupied by the Canadian Presbyterian mission. The mission was founded about eight years ago by Mr. Mackay, who chose this scene after long and careful deliberation ; and the results which have been so far achieved are entirely due to his untiring zeal and marvellous energy, while they go far towards proving the soundness of his choice. He has lately been joined by another missionary, who, when he has acquired the language, will prove a valuable accession, and be able to relieve Mr. Mackay of some of the work, which is beginning to get too heavy for one man. So far Mr. Mackay has experienced very little of the hostility which has so frequently checked the work on the mainland. This he attributes to the



more friendly disposition of the colonists towards foreigners. The people are mainly, if not entirely, from the Amoy district, and the dialects are identical. For the first three years of his residence in the island Mr. Mackay had to live in a Chinese house, the discomforts of which can only be understood by those who have been similarly situated; and I suspect they are few. There was no bread to be got, and indeed little else but rice and poultry. Since the chapels have been built a room has been attached to each, where the missionary can rest and sleep when on his rounds; and, indeed, no man with any self-respect should be expected to live in a native house, the dirt and squalor being almost indescribable. Suitable quarters have likewise been constructed for the missionaries at their headquarters at Tamsui, and we may be sure that the work will go on all the better for it. A missionary, of all persons, should have a decent house to rest in after his labours, and the trials and hardships which are a necessary part of the work. Some of the places which Mr. Mackay described to me as affording the only available shelter are almost too horrible to repeat. There were at this time nine chapels in the neighbourhood of Keelung and Tamsui, seven native preachers or helpers, and six students under training.<sup>1</sup>

<sup>1</sup> According to last year's report (August, 1879), there are 18 chapels, 20 trained helpers, 2 Bible-women, 263 baptized converts, 7 schools, 2 hospitals, and a Christian community numbering about 2000. A lady in Toronto has given 300*l.* towards the hospital and chapel at Tamsui.

Mr. Mackay's principle has been to build the chapels, when practicable, within easy reach of the converts, instead of having wide districts, with a large central church ; for the women, owing to the abominable practice of bandaging the feet, are quite unable to walk long distances. These small Christian communities gradually increase and send out branches. Once a year the whole of the converts are collected together in one place, and they thus gain a sense of their own numbers and feel a sympathy with each other. A meeting of this nature increases their confidence, and inspires outsiders with respect for them. Each chapel is visited periodically by Mr. Mackay himself, and what might be called revival services are held every night during the period of his stay, which varies from two or three days to a longer time. This strengthens the waverers and increases the zeal of the members. Mr. Mackay told me that on these occasions he has congregations of 60, 80, and even 100 people, night after night, all eager and attentive listeners. One part of Mr. Mackay's system is, I believe, peculiar to himself, and that is the practice of taking the students with him on his missionary journeys. His reasons for deviating from the usual custom seem sound. In the first place, their studies are very little disturbed ; they are constantly under his eye ; he observes their tempers, disposition, habits of mind and peculiar idiosyncrasies ; besides which they are pleasant, kind, and attentive companions, as has

been proved when sickness overtakes their worthy pastor. Their minds become expanded by travel, and their sympathies enlarged ; they see something of the world outside their own narrow circle, and become acquainted with the prevailing superstitions, the customs and disposition of the people among whom they mix, and the nature of the opposition they will have to encounter when they enter on the duties for which they are now being prepared. They lose to some extent those narrow-minded prejudices peculiar to people who see little beyond their own immediate surroundings. Their minds acquire a healthy tone, while their bodily vigour is improved. When visiting new districts, the students serve as a sort of introduction to the people, who are less disposed to mischief when they see the foreigner accompanied by men of their own nation and language ; questions are asked and answered, explanations given, and their curiosity excited. Prejudices begin to give way, a hearing is obtained, and the preaching is more favourably received when they find the new religion has been already adopted by their own countrymen : and this is but natural. Mr. Mackay's custom on entering a village for the first time is to sing a hymn, and this collects a crowd, for the people, though unmusical, like to hear singing. They come out of their houses, and gather round with their children in a homely, sociable sort of way. A little medicine is then given away, and perhaps a few teeth extracted ; and by degrees the people

become friendly disposed, and the visit is repeated at a future time. As a rule the Chinese are apathetic and very difficult to rouse to a sense of the grandeur and importance of true religion, their own systems being purely matters of custom, the ceremonies of which they go through with little actual thought about their meaning or efficacy. They observe them more from the fear of being thought singular than any real belief in their necessity. This stolid indifference is apt to discourage the young and inexperienced preacher, who looks at the truths which he proclaims in a very different light to the way in which his audience regard them. Mr. Mackay attaches a high importance to the missionary possessing a knowledge of medicine ; and I think rightly so. He further regards medical relief as a valuable means of gaining the friendship of the people, and thus paving a way to conversion ; indeed, there are few other methods of readily attracting their attention, and if they have any right feelings and a sense of gratitude, this is a sure way of reaching them. The Chinese doctors are utterly ignorant of the causes and nature of disease, or the proper use of medicine, and are only had recourse to out of sheer necessity, though with little confidence in their success ; so that when relief is afforded by the missionary he is at once regarded as a man of superior skill, and respected in consequence. Sometimes no gratitude is shown, but in the majority of cases it is pleasant to hear of touching little acts of

kindness and affectionate remembrance. Here are being repeated many of those beautiful episodes which adorn the history of the early Church in Western lands. The poor folk suffer terribly from their teeth, and are so thankful to have them skillfully extracted, instead of being mauled and hammered about by one of their own artists, who prize the teeth out with a sort of crowbar, inflicting the most terrible pain. To give some idea of the amount of good done by Mr. Mackay, I may mention that in one year he gave gratuitous relief in 3,000 cases, and extracted no less than 650 teeth, independently of the hospital attached to the headquarters at Tamsui. Surely this is practical philanthropy of the highest order. The success of the medical missionary in China is a well-established fact. A year or two ago Mr. Mackay walked the whole length of the island and back, accompanied by his students, visiting all the important temples, and conversing with the priests. These people would seem to have little real belief in their religion, adopting it as a means of livelihood more than anything else. Some are ready to admit the force and truth of the arguments which are brought against it, laughing it off. Others refuse to enter into any discussion on the subject, resenting all allusions to their religion with anger. They are held in contempt by the people, being commonly known as the 'bald-headed asses'; and yet, by a strange perversity of nature, the people constantly have recourse to

them for the performance of their religious ceremonies. The Confucianists revile them bitterly.

Both the students and helpers display an intense eagerness to convert their countrymen. They cannot understand their dulness and want of appreciation; indeed, so eager are they that their zeal has frequently to be checked, for they look for results too quickly, and such expectations when not realised are apt to breed despondency. They are quite confident of the ultimate success of their cause.

The students seemed to be intelligent fellows, and showed by their inquiries that they take an interest in what is taking place in other countries. They admire pretty scenery and bright flowers, though of a different sort to what we like. The full appreciation of natural scenery would seem to be the result of education and a cultivated taste. They are under training for a period of two years and upwards before being placed in charge of a station. Besides a careful theological training, their secular education is thoroughly attended to: they are taught history, geography, anatomy, astronomy, and physiology, so that they can hold their own against the so-called literati, who in reality are ignorant of everything comprehended under the head of education in Western lands. The students take a deep interest in all these subjects, and others besides. The arrival of the newspaper from Shanghai, containing articles in Chinese, collected and translated from the leading papers of the day, is looked forward

to with eagerness, and the contents read aloud to such as may care to listen. They are thus kept posted in the leading topics of the day, and get to know something about the great statesmen whose names figure in connection with them.

I attended one of the short evening services which Mr. Mackay holds at his house for the students and servants, and was pleased to see the reverence and attention displayed. A portion of the scriptures was read and expounded, the students taking copious notes. There were some fine, intelligent faces amongst them. One in particular attracted my attention—that of an elderly man with an intellectual expression. I found out afterwards that he was one of the most interesting of Mr. Mackay's converts. First of all, a Confucianist; he then embraced Buddhism, and was a vegetarian after the fashion of the strictest sect. After listening to Mr. Mackay for two years he was received in the Church, and is now one of the most able and useful members, especially owing to his intimate acquaintance with the religious systems of the masses. He was spoken of as a thoroughly earnest and unassuming man, and was shortly to be placed in charge of a station where he would have opportunities for developing his powers as a preacher and evangelist. After service a hymn was sung in Chinese, a translation of 'There is a happy land.' The effect was so curious, that I could scarcely help a smile, for the Chinese language is decidedly not musical, no more are the people;

indeed, it had been the work of years teaching them thus far. They sing with right goodwill, everyone joining in to the best of his ability, a pattern for some English congregations. Mr. Mackay teaches them to read music, and the tunes are written out in large characters and stuck up in each chapel. Only the very simplest can be acquired, and these must have something in them to catch the ear.

One of the difficulties with which Christian missionaries have to contend is the custom of working continuously throughout the week. The Chinese keep no Sunday. The only cessation from work is at the times of the feasts ; but these can hardly be called periods of rest, which are unknown. You can well understand how trying it is at first for the poor folk to stand by in fine weather and see their neighbours gathering in their crops of corn and rice, without touching their own. It is a bitter trial to them, and often necessitates a severe struggle ; but after a short time they are brought to see the immense advantage of one day of rest out of the seven, and by degrees appreciate it most thoroughly. Where the Christian community is large, of course the difficulty is less felt, and in some instances scarcely exists.

There are schools in connection with the chapels, where the children are taught by the native helpers. These are open to the children of all. Mr. Mackay has some interesting trophies of the battle which he has been waging for the last eight years, in the shape of the household gods and the ancestral tablets



presented to him by converts as a token of their submission to the religion which he preaches. These tablets are the visible emblems of a form of worship which is universal, and constitutes the great distinguishing feature of Chinese life, namely, the worship of ancestors. The feelings which prompt this special form of worship are not to be despised or lightly treated ; they are but the natural outcome of that intense respect, reverence, and love for their parents which is characteristic of the race, and which has tended more than anything else to make the nation what it is—the embodiment of the purest and most moral system of idolatry that the world has seen. But the particular form which this intensified feeling has assumed is one of the last and most difficult barriers in the way of accepting Christianity. ‘With the growth of centuries it has so entwined itself round the heart of the nation, and has associated itself with all the more beautiful and emotional instincts of our nature, that it will be the last to yield to the influence of the gospel.’ It is commonly believed amongst the people that Christianity would do away with all parental love, and this belief is a formidable obstacle to overcome. It forms, moreover, a ready tool for the enemies of Christianity to employ against the preaching of the missionaries, and requires to be specially dealt with. ‘The people have been so educated to believe that the worship at the tombs is just as an essential part of filial piety as obedience to the living, that they cannot but think

that the abolishing of this worship is, as it were, the annihilation of that virtue which has been declared by their great sage to be the root of all virtue, whether individual or national.' They believe that the body contains three souls, one of which after death accompanies the body into the tomb ; another remains with the tablet, which is placed in the ancestral hall, or kept in the house ; while the third enters the spiritual world, which is supposed to be an exact counterpart of the present. The tablet which becomes the object of so much adoration is just a slab of wood about eighteen inches high by four inches in width, stuck into a block which forms a stand. The name of the deceased is cut on the face of the tablet, which is often richly carved and embellished. Before this block of wood do these foolish people offer their devotions. However clever and ingenious people may account for this remarkable phenomenon, 'it will ever remain a mystery how this utterly abnormal and astonishing animal called man first got into his foolish head that he could cut a thing out of wood or stone which would listen to him and answer his prayers. Yet so it is, so it has been for unnumbered ages. Man may be defined as a speaking animal, or a cooking animal. He is best, I fear, defined as an idolatrous animal, and so much the worse for him. But what if that very fact, diseased as it is, should be a sure proof that he is more than an animal.' So said the late Charles Kingsley.

The future of Christianity in Formosa depends very much on the attitude which the Imperial

Government assumes towards it on the mainland. As yet it has scarcely come into direct conflict with the official system. The Mandarins are, as a rule, intensely conservative, lazy, and corrupt; they wish everything to remain as it now exists: the reform of abuses is their last desire, for this would certainly entail their own downfall; hence they regard Christianity as a possible disturbing influence, and in consequence, with no great favour. Though too cautious to oppose it openly, they tacitly encourage the people to assume a hostile attitude towards its exponents, while in the event of an outbreak they seldom display a desire to bring the offenders to justice, or to grant redress. Patriotism is almost entirely wanting; they care little for the good of their country, or the welfare of the people, so long as they are able to extort sufficient to satisfy their own wants. The Mandarin rule in Formosa is every bit as corrupt as on the mainland; extortion and injustice are the order of the day; redress can only be obtained by bribery, and the party that pays best is sure to win. The people hate their officials, and one cannot wonder that they lack patriotism. In the neighbourhood of Bangka, the principal city in the north of the island, there is a very wealthy man who owns a large proportion of the land under cultivation. He acquired his property in the first instance by force and extortion, and continues to oppress his tenants. So powerful is he that the

Mandarins are afraid of him, and never interfere with his goings on, for he pays well, and they care for little else. His tyranny was for long the cause of much rioting and several open fights; but now he seems to have it all his own way, yet in such dread does he live that he never ventures out of his house without a guard of armed men. This monster is bitterly hostile to Christianity, and he threatened some of his tenants who were converts that if they persisted in attending the chapel he would turn them off their fields. To this they bravely replied that he might do as he liked, but that they should certainly go to chapel. He accordingly turned them out. The land tax is a fruitful source of revenue in Formosa, being levied on the estimated average yield, from which, as far as I could ascertain, there is no appeal. On the death of the head of the family the property is left to the eldest son, who is supposed to make some sort of compensation to the rest of the family, either in land or money. This system leads to endless subdivision, and is the cause of bitter and prolonged family feuds; indeed, Mackay describes nearly everybody as suffering from a sense of wrong or injustice perpetrated by their neighbours. Bad debts are a fruitful source of trouble. This sense of injustice usually lies dormant, but breaks out occasionally into open violence and lawless acts. In the case of a very flagrant act of injustice the sufferer collects his friends, who assemble round the house of his enemy, threatening with guns until justice is

---

done—mob rule in fact, the officials remaining indifferent ; and yet, strange to say, there is remarkably little crime. Public opinion is an element of order, exercising an immense moral force and restraining all except the very worst characters.

After a short stay at Tamsui we returned to Foochow.

## CHAPTER X.

THE FOREIGN DRILLED BATTALION—INCIDENTS EN ROUTE—INSPECTION MANŒUVRES—CHARACTERISTICS—THE MONTH OF MAY—CUSHAN MONASTERY.

THE garrison of Foochow consists of about 7,000 men, a portion of whom are Tartars, under a Tartar general. This officer occupies a very high position, and amongst other duties, is entrusted with the very responsible one of acting the spy on the Viceroy of the Province, and reporting any treasonable pranks of the latter to his Tartar lord and master the Emperor. Amongst the regiments is a 'foreign drilled' battalion, commanded by a European officer, who has been engaged by the Chinese authorities for the purpose of initiating the soldiers into the mysteries of Western tactics. I had long been wishing to have a look at this regiment, and hearing that a review was fixed for a certain day, I took the opportunity of attending it. The hour was to be seven in the morning, and as the Viceroy had the reputation of being punctual, it was necessary to make an early start for the 'south camp.' A sedan chair and three stout coolies were kindly lent me for the occasion, and we started off at a rattling pace

along the river bank ; for the first half-mile or so getting along with little difficulty, the streets being comparatively empty ; but after crossing the long bridge, we plunged into the narrow street which runs the whole length of the densely populated line of suburbs, connecting the city with the river : and here our progress was much impeded, for the street had been converted into a fish-market, and the narrow thoroughfare was blocked by lines of huge baskets, piled with fish of all kinds, fresh and dried, shell-fish, eels, cuttle-fish, and an animal resembling an octopus, black and filthy, but which seems, nevertheless, to be a popular article of diet, for it is to be met with hawked about in all parts of the town. The crowd, the noise, and, last but not least, the stench were overpowering. I won't say that Foochow is dirtier than Amoy, for that would be too bold an assertion ; but somehow the smells here are more pungent, and have an aroma peculiarly their own. The anatomy of smells is a subject which has been much neglected, but here an ardent student might study it with rare opportunities and conveniences. With a view to clearing the way, my leading coolie kept up a continuous howling at the top of his voice, while with his arms and hands he supplemented his powers of persuasion with remarkable vigour and dexterity, shoving the good people right and left over the fish-baskets, and into the arms of their proprietors, regardless of good manners or breeding. Whilst regretting his rudeness, I could not but

admire his zeal, and tried hard to look unconcerned, for after all it is but the custom of the country. Any other people but the Chinese would have resented such unceremonious treatment with indignation, but they are very patient and long-suffering : they seem to look on the fact of being tumbled into a basket of fish, or jammed violently against a wall, as rather a good joke, or at any rate as an everyday occurrence quite beneath their serious notice—a calm, philosophical view of life which is worthy of imitation.

Presently we passed some tea-houses, or restaurants—nice, clean, airy places, with grand old banyan trees growing in the centre, and casting a pleasant shade with their spreading limbs and dense foliage. Small round tables and stools were set out, with groups of Chinese sitting round, sipping weak tea, smoking their water-pipes, and discussing the topics of the day. The tea-houses in China fulfil to some extent the objects of our clubs at home, more particularly in the moulding of public opinion ; instead of certain reports being spoken of as originating in the 'clubs,' they are said to have come from such and such a 'tea-house.' At length we turned out of the noisy main street down a narrow passage, and followed for some way a path winding amongst rice-fields and fish-ponds, until we arrived at a bridge. On the opposite side was a gate, and a guard of soldiers, and beyond this an open space, some half-mile square, where two battalions were drawn up.



On gaining admission, I got out of my chair and walked over to look at the troops. At one end of the inclosure there was a large building something like a temple, where the general takes up his position, not on horseback, surrounded by a glittering staff, but in an armchair, at a table with pipes and tea. The soldiers live in low wooden huts on each side of the inclosure. One battalion was presently marched off to the barracks, the rear being brought up by the band, consisting of two musicians armed with long wooden instruments, emitting a sound like a donkey's bray. The other battalion, which was drawn up in line with colours flying, waiting the arrival of the inspecting officer, proved to be Captain M——'s. There were four companies—in all, about three or four hundred men—and with two flags to each company, the regiment presented quite a gay appearance. I understand that their gallant captain had some difficulty in reducing the number of banners to even this liberal allowance, for the Chinese are fond of colours, and usually boast of at least one flag for every ten men. The soldiers were dressed in loose blue cotton blouses, with a broad orange border, white trousers very short in the legs, and straw hats, and were armed with a muzzle-loading rifle. There being no signs of the general, I walked up to get a closer look at the men; they seemed strong, well-built fellows—indeed, I hear that they are all picked men, and get rather better pay than the other troops. The officers wore black cloaks, something like Inver-

ness capes, and a black garment intended to do duty as trousers; but as, owing to some peculiarity in construction, they had a tendency to come down behind and display white drawers, the effect was not very military. They carried a short dagger and a whip, which on the present occasion, whatever its legitimate use may be, was flourished about with a view to driving away the small boys. Their hats were something like pork pies, with a red tassel on top. The officers are of a low class, uneducated, and held in no respect by their men, over whom they have in consequence very little control; the military official rank being held in low estimation by the people generally, from the fact that the officers do not compete at the examination for literary degrees. The examinations for direct commissions consist in shooting with a bow and arrow at a mark, putting a weight, and brandishing a heavy sword—useful accomplishments in their way, but not the sort of qualifications alone to entitle men to hold high military rank. Until this state of things is altered, the army will never be in an efficient state. I fear that the discipline of even this dashing regiment is not what it might be. The men showed a very decided inclination to chaff, and a general desire to show off their knowledge of English in loud shouts from the ranks of 'chin chin,' 'can do.' The officers seemed to enjoy the joke as much as the men, and looked on smiling. These marks of attention soon became overwhelming, for nearly the whole company were

shouting their welcome ; so I retreated to a more secluded spot at the other end of the camp, where the rest of the troops were employed in the useful and exhilarating occupation of building mud walls. Eight o'clock came, and still no sign of the general. Presently there seemed to be something in the wind, for the officers collected together, and held a sort of council of war. Conceive my surprise to see some of the privates leave the ranks and join in ; privates Ah Brown, Ah Jones, and Ah Robinson were of an inquiring turn of mind, and could ill conceal their curiosity as to the plans of the day ; eventually it became too strong for them. The whips soon brought them to their senses, and they beat a sulky retreat to the ranks. Presently a procession was formed at the barrack gate of about twenty banner-men, dressed in dark blue and orange, and carrying red flags, who marched up to the grand stand, formed a line on each side, and after planting their banners 'fell out.' These fine gentlemen had a very proper regard for the cleanliness of their white trousers ; I noticed that before depositing themselves they first blew away the dust, and then carefully wiped the selected spot. Two officers of rank next put in an appearance, followed by their servants, carrying something under a neat white cloth, which I supposed to be their breakfast, but which proved to be their hats. At length three guns, fired in quick succession, announced the arrival of his Excellency the Governor, who very shortly appeared on the

scene, and took up his station on the grand stand. A scurrying about of orderlies and aides-de-camp announced to the outside world that the grand spectacle was about to commence. Captain M—— now appeared at the head of his regiment for the first time, and the manœuvres began. You must at once dismiss from your head all preconceived ideas of military inspections. The general was simply an ordinary-looking Chinaman, who seated himself comfortably under cover and solaced himself throughout the performance with tea and tobacco, whilst the manœuvres were principally remarkable for the total absence of the pomp and majesty of war. If distance lends enchantment to the view, this officer must have been much charmed with the performance, for it took place so far off that he could scarcely have made out what was going on. The regiment was first put through the 'manual exercise,' which they did very creditably, with the single exception of presenting arms. Here their confidence seemed to fail them, and each man craned his neck out to see how his neighbour did it; the result was, in consequence, rather feeble. Then came some volley-firing, which was particularly good. What struck me here was the commendable desire on the part of the men, in loading, to get the powder well home, by energetically thumping the butts of their rifles on the ground. The officers displayed a surprising alacrity in getting out of the way on these occasions, and, further, presented a very undignified and ludi-

crous appearance, for they have to hold their skirts up when they run, like ladies' dresses. Marching would seem to be the regiment's weak point, for the men kept neither line nor time. At the order 'quick march' all the left feet went out after the most orthodox fashion, but after remaining in this position for a few seconds they came pattering down at intervals, and the rest of the performance was a failure. And then their idea of quick march was a leisurely sort of stroll, and in marking time every man marked his own. The regiment was now formed into company squares, and more volleys fired. I should be sorry to say how many were fired that day, but volleys were evidently their strong point, and whenever the men's spirits showed signs of flagging, a few volleys soon worked them up to the proper pitch of military enthusiasm again. I was told by a competent authority that these soldiers have a strange and unaccountable habit of turning their heads in the opposite direction to which they fire, a practice which one can only charitably attribute to an extreme delicacy of feeling, which might be shocked on witnessing the fearful carnage their fire must entail. No doubt they will get over these little scruples in time. After about an hour's manœuvring the regiment advanced in line, with colours flying, to a point near the grand stand, where they halted and presented arms, while the native colonel, an insignificant person in petticoats, came to the front, assumed a crouching position, and bawled out some-

thing at the top of his voice, to the effect that himself and brother warriors were his Excellency's very humble servants, to which admirable and patriotic sentiment the regiment howled their assent. The entertainment was thus brought to an appropriate close. Taken altogether it was a very creditable performance, more especially when we bear in mind that neither Captain M—— nor the men under his command understand each other's language beyond the mere words of command, which are given in English, and such salutations as 'chin chin,' 'can do'; nor has he any assistants. With such a very limited vocabulary there must necessarily be some difficulty in explaining the meaning and object of complicated military manœuvres, and the wonder is how the men have managed to learn so much. Physically they are all that could be wished for—fine active fellows, with apparently lots of go, and a keen sense of the ludicrous withal; but as far as drill goes they were, after all, merely playing at soldiers. It was easy to see that they knew literally nothing about the real object of the antics they went through, and though no doubt the poor fellows did their best, and meant well, I suspect that, once they find themselves in front of an enemy, they will forget their drill much faster than ever they learnt it: and then, even supposing them to be capable of performing complicated manœuvres, what can the best-intentioned soldiers do without competent officers? I am sorry to say that their performances that day did not lead me to form a very high opinion of them.

There may be a great deal of latent talent, but somehow it did not come to the surface, or, if it did, it certainly escaped my observation. They bustled about, good people, and tried to make themselves generally useful, and create an impression that they knew all about it ; but it did not require a very keen observer to discover their ignorance. The athletic course in which they had previously qualified, availed them but little. Occasionally they would be fired with an intense desire to distinguish themselves in some way, and would flourish their whips bravely, but it was not always easy to discover either the cause or effect of such unwonted animation. If these faithful servants could only be induced to leave their skirts behind them on review days, and button up their trousers, they would certainly cut a better figure and look less like the occupants of the ark of old ; but I fear that they are the slaves of fashion.

The soldiers had their own ideas about cleaning rifles ; after being dismissed I was amused to see them plunge the barrels of their rifles into a stream of questionable purity, and dig their bayonets into the bank by way of cleaning off the smoke. This method had the advantage of simplicity, but what would the commanding officer of a 'barbarian' regiment say to such goings on ? Captain M—— presently took me round their quarters, and I must confess that I was surprised at their comfort and cleanliness. The rooms were certainly overcrowded—twelve in each ; but then the Chinese like a close

stow. Each mess has its own cook, and provides its own food; the men receiving six dollars a month, which is, so I am told, relatively higher pay than our own soldiers get. The cooking is carried on in the rear, and as dinner was being prepared, I had a good opportunity of inspecting the cuisine; and we might with advantage take a hint from them in this line of business. There was a meal set out such as an English soldier rarely sees, both in variety and treatment. Each mess had at least five dishes, besides the staff of life—rice—which, it is almost needless to say, was done to perfection. Shell-fish would seem to be a popular delicacy, besides sharks' fins, and a variety of savoury-looking morsels which I couldn't even guess at. These people certainly teach us a useful lesson in the matter of turning to account the good things nature provides, and converting them into an edible form. We were received very hospitably by the soldiers, who brought us tea, and invited a trial of their viands, which we declined, lacking the courage to make gastronomic experiments on an empty stomach.

There is an amusing story told about this dashing regiment which is worth repeating. After having held the command for some time Captain M—— was anxious to give his friends a proof of the high state of discipline into which he had got his men; so one fine night he took them out to the south camp and sounded the alarm. The troops turned out with commendable alacrity, and fell into their



places ready for emergencies ; but when they discovered the cause of this sudden interruption to their dreams they appreciated the joke as much as anybody, and laughed heartily. Once bitten, however, twice shy ; these good people had their own ideas about discipline. Well, the worthy captain was so elated with the success of his ruse, and so much impressed with the discipline of his men, that he determined on repeating the experiment, and soon after invited another party of friends to witness the performance. The alarm was sounded in dead of night, and every effort made to get the men out smartly ; but not a soul appeared, while roars of laughter from the huts showed that the joke was altogether on their side this time. Their gallant captain was much discomfited, but learnt nevertheless a useful lesson. There is yet another story in connection with the gallant corps, which, since it was related to me by the commanding officer, is pretty certain to be correct. The Governor Ting has the reputation of being an earnest, upright man, and an ardent reformer of abuses. In the exercise of these qualities he was in the habit of turning up at unexpected times and places, with a result which was more startling than agreeable. Well, one night he paid an unexpected visit to the south camp, looked in on the native colonel, and found him smoking opium. What took place history does not relate, beyond the fact that next morning the colonel was gone, and another one shortly took his place ; so

you see that in the Flowery Land every man's house is not his castle.

The gardens at this time (May) were looking very bright and gay. Verbenas seem to grow well here, as also petunias, heliotropes, sweetwilliam, and a degenerate species of hollyhock ; there is also a very sweetly scented flower, something like a camellia, grown expressly for scenting the tea, the smell of which reminds one of jessamine. Most of the English vegetables are grown, many of which have been introduced by foreigners, such as the green pea. Then there are strawberries, though certainly they are not equal to British Queens or certain other sorts well known to connoisseurs, while cream is not to be had for love or money. By care and management many good things might be reared here, and the Chinese would not be slow to copy, for the soil is naturally fertile, and rendered more so by manuring. On some of the low-lying districts two crops of rice and one of wheat are grown year after year, while from the gardens six and eight crops of vegetables are produced annually. The Chinese grow sweet potatoes largely for their own consumption. Rice is the principal product, but wheat, barley, tobacco, beans, and sugar-cane are also grown ; the latter being usually propagated by cuttings. Bamboo shoots are much used as an article of food. Peaches, plums, pears, and oranges seem plentiful in the season, but they are as a rule brought to market in an unripe state. This is owing in great mea-

sure to the absence of any rapid means of conveyance from the places where they are grown. The fruit is usually carried in baskets on the backs of coolies, and if plucked when ripe would be quite unfit for consumption by the time they reached the market. Oysters are plentiful during the winter months : they are reared on bamboo stakes. The cormorant is extensively employed for catching fish, and its diving feats are some of the most interesting sights of Foochow. The Chinese here live mostly on rice, fish, and vegetables : conspicuous amongst the latter is a species of pickled cabbage in a very decayed state, which, notwithstanding the abominable perfume given off, seems to be a popular article of diet. Foochow bacon and hams are noted throughout China. Opium is grown in some parts, and according to the reports of missionaries, who from the nature of their duties see much of the country and are well qualified to give an opinion, the cultivation is on the increase.

About five miles below the city, a lofty mass of granite rises steeply up from the river to a height of about 3,000 feet. It is clothed in some parts with forests of pine, while in others the sides are cut into terraces; but, generally speaking, the mountain is too steep and the soil too shallow to admit of cultivation. It is called Cushman, or Drum Mountain, and about half-way up, in a beautiful wooded nook, stands a large Buddhist monastery. This charming spot is much resorted to during the summer months by the for-

eign residents, who engage quarters and enjoy here a period of comparative coolness and perfect quiet. Efforts have frequently been made to induce the proprietors of the monastery to build suitable houses, or to allow foreigners to build, but hitherto without success. It would be a delightful situation for a sanatorium. My first excursion in the neighbourhood of Foochow was to the Cushan monastery. We dropped down the river in one of the comfortable 'house-boats' for which Foochow is noted, disembarked at the entrance of Cushan Creek, and after a short walk through paddy-fields arrived at the foot of the mountain. The ascent is steep, but there is a capital paved road the whole way, and 'rest-houses' about every 300 yards. These have been built and the road is kept in repair by the occupants of the monastery, or at least at their expense, for the monks do not seem to go in for much manual labour. The higher one ascends, the finer and more extensive become the views, and the temptation to linger and admire is at times very strong. In some parts the banks are bright with crimson azaleas, and here and there a few wild strawberries may be found, but these are poor, dried-up, stunted things. As we neared the monastery, the sound of a drum was heard, faintly at first through the wood, and gradually louder; at length on turning a corner we came on a procession headed by two ragged boys beating a drum, and in the centre an ancient idol carried by two men on stretchers. This interesting

object had apparently been having a holiday up the mountain, and was about to resume his habitation in the plains. Presently more drumming was heard, and another procession of the same sort passed. At length the highest part of the ascent was reached, and crossing a spur of Cushan we dipped down again, and following a level road arrived at a large gate, turned in through an arch of foliage, and found ourselves at our journey's end. You can scarcely conceive a more lovely spot; the monastery stands in a wooded hollow, shut out from the world by a dense screen of trees; but the building is perhaps the least striking part; this is quadrangular in form, the sides are occupied by the monks, and a large temple stands in the centre. This temple is gorgeously decorated and rather handsome, and contains three gigantic richly gilt figures in a squatting position, representing the Past, Present, and Future of Buddha. In a smaller temple is an interesting relic, commonly supposed to be one of Buddha's teeth; but if all the teeth which this remarkable deity is credited with are his own, what a prolific jaw he must have had! The one here exhibited is no less than six or eight inches long, and broad in proportion, and to my inexperienced eye seemed a fitter grinder for an elephant. And then there was a gilt Goddess of Mercy, with an expression the reverse of beneficent, whose inside had been completely demolished by white ants. A cunning monk was carving another idol to take her place. Perhaps

the most interesting feature of the monastery to foreigners is a pond full of sacred carp, of prodigious size and extreme ferocity. Fishing in this well-stocked preserve is strictly prohibited, but visitors are courteously permitted to feed these voracious monsters at their own expense ; the sale of mouldy biscuits at an exorbitant charge being a recognised source of monastic revenue ; and it is well worth a stranger's while to invest a few cash in these articles for the fun of seeing the scramble which ensues. The fish rush for them and fight like a pack of hounds, tumbling about and forcing each other out of the water in their anxiety to obtain a bite ; but the game is rendered still more exciting if a number of biscuits are tied together and then pitched in : a tug of war ensues of extreme ferocity, and a long time elapses before they become separated. Besides the fish there are a number of birds and beasts maintained here, from religious motives, in a life of luxurious idleness ; and I really think the monks themselves might be classed with the latter, for they toil not neither do they spin—indeed it would be difficult to state precisely what they do to entitle them to their living. According to the teaching of Buddha, it is considered wrong to take away life, and all strict followers abstain from animal food. It is further reckoned a meritorious action to preserve some animal in a state of idleness ; and so, any person afflicted with a guilty conscience, or who is animated with a special desire to propitiate the gods, relieves

his feelings by sending an animal of some sort to one of the Buddhist monasteries, where it is supported by the monks at his charge. The belief in the efficacy of good works is one of the characteristics of Buddhism. A Chinese tract which is widely read, and held in very high estimation, tells its readers that if they wish to become one of the genii of heaven, it is necessary to perform thirteen hundred meritorious deeds ; if to be one of earth, three hundred.

The monks own a large part of the mountain and a good deal of cultivated land in the plains below, and there are some neat and well-tended garden patches in the vicinity of the monastery for the supply of its occupants. It seems a pity that so lovely a spot should be in the hands of such filthy and degraded wretches as these Buddhist monks. Those we met were characterised by the lowest type of countenance I ever saw, and indeed it is commonly reported that many of the monks in Cushman are criminals evading justice, and that these characters are admitted with little difficulty and live a quiet and idle life for ever after. It certainly seems strange that a government should tolerate institutions of this sort, or at any rate without exercising some sort of control over them. The Buddhist monks shave the head, dress in long robes of grey or yellow, and are forbidden to marry ; for the rest, hear what Dr. Nevius says of them : ' The priests of Buddhism generally become such at an early age,

either because they have lost their parents, or because their parents are unable to support them, or because they are born under an unlucky star, and fortune-tellers predict that they will be delicate and short-lived. Of those who become priests in after-life some are led to take this step by the loss of their parents, or of their wives and children; some by domestic difficulties, some by idleness, and some take advantage of the retirement and disguise of the priesthood to escape the punishment of their crimes. The number of those who really understand and believe the doctrines of Buddhism, and enter the priesthood to obtain any advantage except that of having rice to eat, is very small. Accordingly, they show little attachment to their order, and generally apologise for becoming priests by saying that they have no other way to obtain a living. . . The most of the priests grow up unacquainted with letters, and exceedingly ignorant. They generally assent to everything we say, and only defend their own religion by saying that it is, after all, identical with ours.'<sup>1</sup>

Services are held in the large temple at 4 A.M. and 4 P.M., and those who have witnessed them describe the effect as rather impressive. They chant certain formularies in a monotonous tone of voice, to the accompaniment of drums, bells, and

<sup>1</sup> Many Buddhist monks have made the pilgrimage to India. A short account of the travels of Hiouentsang—considered by the Chinese as the most distinguished of these pilgrims—is given by Max Müller in *Chips from a German Workshop*.



hollow pieces of wood beaten to give the time. There is a large bell here which the monks say has never ceased to toll, but scandal whispers that its monkish attendants occasionally take a nap. We lunched in one of the most charming retreats conceivable—a small temple in connection with the monastery, beautifully situated amidst trees, and built over the bed of a torrent ; while through the branches glimpses might be obtained of the plain, with the yellow Min winding through it, and the mountains beyond. It is called the ‘Bell Temple,’ from a bell which is struck at intervals by a hammer worked by the water of the stream, and as this hangs over the lunch-table, an obliging priest disconnects the gearing during the meal. These Buddhist priests have certainly an eye for the picturesque, and a taste for natural beauty of no mean order, to judge by the situation of their temples and monasteries, which occupy the most beautiful spots in the country.<sup>1</sup> Close at hand in a narrow gorge there was another small temple, built over a deep cleft in the rock, where a torrent roared on its way down the mountain side. Here we watched with curiosity two priests walking at a leisurely pace round and round the verandah, repeating aloud in a sing-song way the word O-mi-to, while they accompanied

<sup>1</sup> Dr. Edkins tells us, in an article on Buddhism, that the love of external nature was very much developed in the Tang dynasty. Poetry was the favourite occupation of the literati, and every beautiful spot among lakes, waterfalls, and mountains was selected for a hermitage or a monastery.

themselves on a piece of metal sounding like a bell, and a hollow bit of wood. Repeating this so many thousand times is considered an act of extraordinary merit.

The views from the different points in the neighbourhood are particularly grand. You look down on a plain of exceeding verdure and richness, stretching far away till it loses itself among the spurs of the mountains which bound it on all sides. The plain is well watered, for the noble Min winds through its entire length, and several tributary streams flow in. Villages and towns are thickly scattered about, for it is a plain teeming with life, and you look down on an industrious population of two millions ; while a dark-grey mass in the distance proclaims the city of Foochow with its six hundred thousand inhabitants. A line of houses stretches down to the river bank and swells out on either side, and the bridge of 'Ten Thousand Ages' and white houses of the foreigners stand out clearly defined. More time might have been spent in admiring the views, but wind and tide wait for no man, and as in this particular case our prospects of dinner depended on our catching both, after a short halt and then a hot walk down the mountain, we embarked once more, and with a fair breeze soon found ourselves at the settlement.

## CHAPTER XI.

ESTABLISHMENT OF MISSIONS AT FOOCHOW—DIFFICULTIES—  
CHARACTER OF THE PEOPLE—WU-SHIH-SHAN—TRAINING  
INSTITUTIONS—IMPENDING TROUBLES—A LADY PHYSICIAN—  
MEDICAL WORK.

My next excursion was a visit to the city with Mr. Wolfe, of the Church Missionary Society ; but it would be as well to preface the account with a short sketch of the Protestant missions at Foochow. The first mission was established here by the ' American Board of Commissioners for Foreign Missions,' in 1847, and they were followed at the fall of the year by the ' Methodist Episcopal Church of America.' The English ' Church Missionary Society ' next appeared on the field, in the year 1850, and about the same time two missionaries sent by the Swedish Missionary Society arrived with a view to establishing a mission ; but the death of one, resulting from an attack by pirates on the river, put an end to the scheme. There are now several churches and chapels in connection with the three societies in the city and suburbs, besides training institutions, boarding schools, hospitals, and a large printing establishment attached to the Methodist Episcopal Mission : but the

success which has attended the labours of the missionaries in the city is insignificant in comparison with the results which have been achieved in the surrounding country and far up into the interior of the Province. Most of the societies have exceedingly flourishing stations between two and three hundred miles up the river, and the number of Christians is rapidly increasing. In the early days of the Foochow missions the prospects were anything but encouraging, and the general opinion on the subject was well expressed by a writer when he remarked that 'The Chinese are generally regarded as the most hopeless nation in the world for missionary labour, and it seemed to many almost hopeless to expect their conversion to Christianity.' Over nine years elapsed between the commencement of mission work at Foochow and the baptism of the first Chinaman. The reasons for this unsatisfactory state of things are now pretty well known, though at the time but little understood by any except the missionaries themselves, who at once perceived the nature of the difficulties with which they would have to contend.

I will now briefly enumerate the causes which militate against any great success in the city itself. Foochow is a city of the first rank, like Canton, and besides being the capital of the Fokien Province—one of the most densely populated provinces in China—is the residence of the Viceroy or Governor-General of the two provinces of Fokien and Chin-

kiang. It is the political, military, and commercial centre of a province whose area is over 53,000 miles, and whose population, according to the census of 1842, was over 25,000,000. According to Mr. Doolittle (‘*Social Life of the Chinese*’)—‘It is a great literary centre, not simply because it is the official residence of the Imperial Commissioner, and the literary Chancellor, but because there are many men living here of high literary attainments in a Chinese sense, and also because all of the literary graduates of the first degree over the province of Fokien, which includes the large island of Formosa, must appear at Foochow twice every five years to compete in the provincial examination hall for the second degree. Usually six or eight thousand of the educated talent of the whole province assemble here on these interesting and exciting occasions.’ Now if we take these facts in connection with the following we shall have less cause for surprise at the comparatively small success attending so many years of arduous labour. First, the difficulty of influencing large and intelligent masses against their prejudices and their convictions. Secondly, that the Chinese are a civilised, or at least a semi-civilised, people. They are a literary nation, and their literature is one, unique, and voluminous. They are exceedingly numerous—400,000,000 souls, reading the same written language, ruled over by one man, and governed by one code of laws, and attached to the same national customs and opinions. And finally, they

are perfectly satisfied with their own systems of morals and religions, and remarkably prejudiced against changes and reforms, loving to do as they have been taught to do, and as they are accustomed to do. To unprejudiced minds these facts must account very satisfactorily for the comparatively few conversions to Christianity in China. In Foochow, more especially, the aversion to foreigners has been very marked ; the city has never been subjected to foreign occupation, and the people naturally cling to a belief in their own superiority, and many years must elapse before their prejudices are likely to wear off. The inhabitants are mostly engrossed in trade, or occupations which monopolise their time and thoughts. They are oppressed by a corrupt system of government and a heavy burden of taxation, and in consequence have to work hard to gain a livelihood of any sort. Their minds are seldom or never directed to the contemplation of subjects outside the narrow circle in which they are brought up. They treat religion with the utmost indifference. Then, again, the people are so crowded together that any divergence from the customs of the country and popular forms of belief is scarcely to be expected ; nor would it be tolerated, for the Chinese dread singularity, and should any member of the community affect a disbelief in the national religious systems he would thus cut himself off from the intercourse of his neighbours, and expose himself to their enmity and annoyance. The strength of mind

necessary for such an important step is rarely to be found ; the masses prefer to pull with the stream, and to conform to the customs and beliefs of their ancestors. The state of things is altogether different in the country ; the people there are simple, ignorant, and less impregnated with the narrow, intolerant pride of the educated classes. In most countries we usually find that the uneducated are the most prejudiced against foreigners ; but in China the reverse seems to be the rule, and the poor people when left to themselves are tolerably friendly. Where hostility is encountered the literati are sure to be the instigators ; they are a powerful and influential class, and their ideas permeate the masses. Another source of trouble are the Foochow men, who have gained an unenviable notoriety for every species of immorality and vice ; and when disturbances occur in the neighbouring villages, these people are pretty certain to be at the bottom of them. Like the Jews of old, they follow the missionaries from town to town, and endeavour to poison the minds of the people against them. The most absurd stories are circulated ; and it is popularly believed that the missionaries decoy the women into the chapels and put their eyes out ; but the falsehood of such a statement is apparent to any honest inquirer, since the chapel doors are thrown open during the service.

To reach the city it was necessary first to cross the river, and then to follow the noisy, crowded

streets through the suburbs, for two miles or more. This long line of houses bears something the same relation to Foochow as the 'third city,' or space included between the 'Long Walls,' bore to Athens in olden time ; but, whereas the latter has altogether disappeared, the 'third city' of Foochow is as noisy and busy as ever. What impresses one most is the wonderful industry of the people—all seem to be working for their very lives. Having arrived at the south gate we passed under a large building used as a guard-house, and presently stopped at one of the oldest of Mr. Wolfe's chapels. Attached to the chapel is a boarding school for girls, where fourteen young Chinese girls were at this time receiving a good Christian education. We found them busy at needlework, looking bright and happy ; and their hair, done up in Chinese fashion with flowers and ornaments, gave them a smarter appearance than English girls in the same position. From here we proceeded to the principal church, in the centre of the city. It is built in a pleasing style, clean and airy, and holds about 400 people. The cost was 5,000 dollars, and this was contributed by the foreign community. The regular congregation numbers little over forty, but the church is open to all who wish to enter, so long as they remain quiet and orderly. Mr. Wolfe experienced great difficulty in obtaining the site, encountering a most vexatious and persistent opposition from the gentry of the neighbourhood. The battle was nearly lost at one time, but



since the church has been built there has been no further trouble. Lately, however, internal troubles appeared in the shape of white ants ; these voracious creatures consumed almost the whole of the inside of the pulpit, which was consequently in a very rickety condition ; the preacher would, indeed, have to beware of 'beating the drum ecclesiastic,' or 'dangling the Bible to shreds,' for fear of toppling over into the laps of the people below. White ants are formidable enemies in this part of the world, and the only sure way to frustrate their attacks is to cover all woodwork with a coating of plaster. There was a neat little font of granite, and a tastefully worked altar cloth. A few weeks before, Bishop Burdon, of Hong-Kong, had held an ordination service here, and the church was packed as tight as it could hold, the Christians from all the other chapels having been invited to attend. The Church Missionary Society owns three chapels in the city, besides which there are six belonging to the American societies, and several more in the suburbs. We paid a short visit to one of the others, and thence through the city to the west gate, where we mounted the wall and walked along the top. The interior slope was overgrown with shrubs and trees, which in places quite shut out the view of the houses, whilst the stillness was so striking that one might almost have imagined oneself to be walking along a country lane. At short intervals watch-towers are erected, containing a few old rusty cannon. In some places

the walls are skirted by large fish-ponds, where quantities of a muddy sort of fish are bred. We passed a number of vast storehouses, intended for the storage of grain. The theory of this, which forms part of the Imperial system, is admirable, and worthy of all praise; the governors of the principal cities are allotted an annual sum of money for the purchase of rice in seasons of plenty, and when famine or scarcity arises this is supposed to be issued to the sufferers at reduced price. But unfortunately, like many other admirable institutions in China, the practice falls short of the theory; the money is drawn and the storehouses exist, but they contain nothing but rats and mice, and when a famine comes starvation ensues. There are stores of this description in each quarter of the city. Presently we arrived at the foot of the Wu-shih-shan Hill, where the English consulate stands. The house is delightfully situated, with charming views, and quite cut off from the noise and smells of the city. The consul usually lives on the island of Nantai, in the foreign settlement, for the more convenient transaction of business; but the old place is still retained as a matter of policy, to establish and maintain the right of foreigners to live in the city, a right which the Chinese authorities would gladly see withdrawn. From a picturesque point of view the house is almost perfect—just such a spot as a man of taste would revel in: there are pretty paths, quiet shady nooks, a variety of fine trees and shrubs, with bits of

rock jutting out here and there, to give an air of wild natural beauty. A late consul was very fond of the place, and used to live here a good deal : the grounds were then kept in order and the house in repair, but alas, evil times seemed to have fallen on it, and an air of neglect and desolation prevailed. The beautiful croquet ground, hemmed in with feathering bamboos and shaded by banyan trees, must soon be irretrievably spoilt, for the roots were sending up shoots in all directions, and the archery ground was in a very similar plight. The old house is a quaint rambling place, containing a lot of oddly-shaped rooms and dark winding staircases ; but here again neglect was everywhere apparent. The place was formerly a Buddhist monastery, which accounts for the beauty of its surroundings, but the monks were sent off and the premises handed over to the British government. An old priest from Cushman lives in a small but odoriferous sanctuary adjoining, for the purpose of receiving the rent. After rambling about the place for some little time, we mounted the hill to enjoy the view. The scene was thoroughly characteristic of the country ; on all sides, except where the city lay, a vast waving field of rice stretched away to the mountains, broken here and there by dark masses, which represented villages, with the sparkling waters of the Min beyond. To the northward the city was spread out over a wide area, a grey mass of houses, lying still and lifeless. It seemed like a city of the dead instead of a human

hive ; for, unlike an English town, the streets are so narrow that you cannot see into them, while there are no wheeled vehicles with that endless rattle and noise to remind one of the struggle for existence going on below. Away at the far end a group of trees and a couple of tall red poles marked the position of the Tartar general's house, and at intervals across the intervening expanse of tiles might be detected the towers and belfries of the Christian chapels.

Turning to the southward, the prospect was more pleasing. In the immediate foreground were the graceful masses of foliage enveloping the consulate, and then a wide expanse of soft rich green ; away on the far side of the river the white houses of the foreigners glistened in the evening sun, and beyond them again the wall of mountains rose up boldly against the sky. To the right a group of trees and a white wall peeping through marked the site of a former nunnery, the inmates of which had earned such a bad name that the viceroy cleared out their nest at one stroke, and if reports speak true he only did his duty. According to all accounts, rural life is not as peaceful as it might be in the villages around Foochow. The people are very clannish, and the inhabitants of the villages are generally at feud with each other. This spirit of devilry descends to the third and fourth generation, and the juvenile warriors assemble in gangs and stone each other till their feelings are relieved. It is only right to

add that these hostile demonstrations take place at such a distance that serious consequences seldom ensue. On the top of this hill there is an altar to Heaven and Earth, where high mandarins are required to burn incense in honour of Heaven and Earth twice a year, and where crowds assemble on the ninth day of the ninth month to fly kites. Fortunately the day of our visit was neither incense day nor kite-flying day, so we were able to enjoy the scene in quiet.

On the northern slope of the hill there are several buildings belonging to the Church Missionary Society. The first one is a missionary's house, but the mission here is sadly undermanned, and the whole of the work, spread over a wide area of country, devolved for many years on Mr. Wolfe alone, too much by far for one man to carry on with any degree of satisfaction to himself or the Society. The fact of the mission having been allowed to dwindle down to a single family is the more to be regretted when it is remembered that two years are usually passed in learning the language, and until that is acquired a missionary can be of no real service. Lower down the hill there is a training institution, where some of the most promising of the converts are educated for teachers and preachers. This is a very important part of the missionary's work: without these we shall never see a native Church, self governed, self taught, self supporting, and self propagating, which should be the ultimate aim

Mr. Wolfe spoke of his students as hard working, and as possessing wonderful powers of application; indeed, their love of work sometimes carried them far into the night, and they required to be checked, else their health would be impaired. Exercise and recreation are not required to the same extent as with English boys; such a thing as taking exercise on principle being a thing quite unheard of. These young men have very good abilities, indeed on all hands I heard the same story; M. Giguel of the Arsenal spoke of the students there in the highest terms: 'Their minds are eminently adapted to the study of mathematics.' Mr. Carroll of the Naval School told the same story, and this was corroborated by those in charge of the cadets under training on board the 'Yang-woo.'

Near to the training institution is a boarding school for boys, where we found ten intelligent-looking little fellows, of ages varying from eight to twelve. They were from different parts of the country, and the youngest of all, with a pleasant face but very shy, was an orphan. Mr. Wolfe told me they were more apt at learning than most English boys of the same age, their memories especially being remarkably retentive; but it takes much trouble to keep them clean, and to break them of the dirty habits in which they are brought up. They were undergoing a smartening-up process when we arrived, having their heads shaved and queues done up: this took place once a week. These boys were

receiving a good general education to fit them for any profession or line of business they might choose to enter. A native teacher is employed to instruct them in their own language and literature, for it must be remembered that they will have to gain a livelihood, and this will be best achieved by having a thorough grounding in their own language and books. It may be as well to observe that English is not taught in the missionary schools or training institutions for the following reasons. The Chinese have a written language and literature of their own, which is understood by the educated throughout the empire: thus their conversion may best be accomplished through their own language, and the time spent in learning English would to a great extent be wasted. Then, again, in the early days of the mission it was found that the pupils who had acquired the English language were soon snapped up by the merchants and native '*compradores*' by the offer of high wages, and thus lost to the work for which they were being trained. The schools here referred to are supported entirely by the foreign community of Foochow, the Society contributing nothing to their maintenance; but the mere fact of training up a class of young men free from the associations and taints of heathenism would seem to be a clear gain to the cause of Christianity.

Since the year 1864, when all the city chapels were burnt, there had been no open hostility to missionaries up to this time, but signs of an approaching

storm were not wanting, and soon after our visit to the city the first expression of that bitter hatred of foreigners manifested itself which a year later culminated in a very serious disturbance.<sup>1</sup> Placards of which the following is a translation were extensively circulated in the city: they had reference to a house which was being built on some land acquired many years back by the Church Missionary Society, and already partly built over.

'An old temple site belonging to Duke Hsii-Wen-Ting, a statesman of the Sung Dynasty, situated at the foot of Wu-shih-shan. . . . It appears that the lawless and undutiful descendant of the Hsii family, having been seduced by Hsii-shi-shan of the Kwang-loh ward, has resolved to sell this property to a "barbarian," and it is believed that it is his purpose to effect the sale very soon. Now, as

<sup>1</sup> On the occasion referred to, certain officials hired a number of roughs from the villages round Foochow, who proceeded to attack the missionary's house on the Wu-shih-shan hill. The occupants, at great risk to their lives, escaped to the foreign settlement. The officials of course pretended to be unable to control the people, and but for the arrival of the consul, accompanied by the senior English naval officer on that station, the most disastrous consequences might have ensued. No reparation has, it seems, yet been made by the Chinese authorities, while another outrage has been perpetrated upon the native Christians, a chapel having been attacked and damaged. The mandarins invited the Christians of the district to a conference on the subject, which ended in four of them being seized and barbarously beaten. Two were thrown into the river, and two others were taken up as dead. Ultimately, however, all four were rescued and brought to Foochow. These outrages have been attributed—whether rightly or no—to the indifference of our own authorities and their backwardness in enforcing the carrying out of the 'Toleration Clause' of the Treaty on the part of the Chinese officials. This lukewarmness has often been contrasted with the energetic action of the Americans in these matters.



the sale of this ground would in great measure affect public interests, the people cannot under any circumstances suffer it to be sold to foreigners, hence placards are publicly posted, commanding the parties concerned to abandon the negotiations at once. Should any of the Hsii clan dare to disobey the public will, and sell the ground secretly, we shall cause the dwellings of Hsii-shi-shan and his followers to be destroyed, and will also seize the offending parties and deliver them over to the authorities for punishment. We shall also destroy all foreign houses that may be built upon the ground by the "barbarian." This placard is issued to warn the parties concerned, so that it may not be said that timely notice has not been given. Circulated by the literati of the provincial city of Foochow.'

A counter-proclamation was issued by Ting, offering a reward for the apprehension of the parties implicated in the aforesaid 'poster,' and cautioning the people against offering violence to foreigners.

Mr. Wolfe was of the opinion that on the whole the poor people were favourably disposed towards foreigners, who they find by experience pay better than their own officials and gentry, besides being more straightforward in their dealings. The gentry and influential classes, on the other hand, resent the adoption of foreign civilisation in any form, for to carry out the schemes of improvement, money is required, and heavy calls are made on them by government for that purpose.

Of the three Societies, the American Methodist Episcopal is the largest, and, from the fact of being the longest established here, the most successful. It usually numbers some eight or ten missionaries, and had at this time 80 chapels and preaching places, 111 ordained and 50 unordained preachers, 1,227 communicants, 436 baptized children, and 651 catechumens, thus constituting a Christian community of 2,314 members. Their furthest station inland is 220 miles south-west from Foochow ; the southernmost station along the sea-coast being within ten miles of the northern post of the London Missionary society of Amoy. The organisation of this Society is very extensive and complete : they have a printing establishment, where a great deal of work is done both for their own and other Societies. The type comprises 4,000 characters, which suffice for the ordinary kind of work, though there are said to be nearly 40,000 in the language. Mr. Mackay teaches his pupils 7,000 ; but in the examination for the lowest literary degree, I believe I am right in saying only 2,000 are required.

The medical department is under the management of a lady physician, Miss Trask, M.D., who is said to be a clever practitioner and a skilful surgeon. She practised in the New York hospitals for some time. Her practice here is confined to the native women and children, and is extensive and increasing, for the people are acquiring confidence in her skill. She has even been called in to attend the wives of

mandarins ; but the credulity and superstition of the people is often a source of trouble, for they believe that their cure is to be effected by magic, and if the treatment fails, they at once assume that evil agencies have been brought in, and try to prejudice their countrymen against foreign doctors and foreign medicines. Thus great care has to be exercised in the selection of patients for treatment, since failure has a very damaging effect on the temper and disposition of the people, whilst the fatal termination of a case is likely to entail serious consequences on the practitioner; but time, and a more extended experience of foreign medicine and surgery, will eventually improve matters. Whatever may be the ideas at home with regard to lady physicians, there is not the slightest doubt that there is a wide field of useful work open to them in China. The experiment has only been tried in this particular mission, but its success is acknowledged on all hands, and it will probably be more widely adopted before long. A hospital for women is now being built, and will be under the personal management of Miss Trask, M.D.

The only hospital at Foochow, with the exception of a dispensary supported by the foreign community, is that of the American Board Mission, under the superintendence of Dr. Osgood ; 5,000 cases have been treated here in one year alone, and over 37,000 since its establishment. Skin diseases are the most common, owing to the dirty habits of the

people. In his annual report Dr. Osgood says that 'many of the patients come from distant parts of the province, and nearly all of them have been the rounds of the native doctors. Some of them come to the hospital at a time when they should be preparing their coffins. They sometimes seem to think that the foreign surgeon can accomplish miracles, if they can only prevail upon him to exercise his marvellous powers. . . . The Chinese are gradually learning to use Western medicines, and the demand for them will doubtless increase.'

The following statistics of the Church Missionary Society at Foochow were kindly furnished by Mr. Wolfe :—

Number of Foo cities occupied as out stations . . . . .	4
Hien cities occupied as out stations . . . . .	5
Towns and villages „ „ . . . . .	43
Total number of out stations . . . . .	52
Regularly built churches in English style. . . . .	9
Ordinary chapels and preaching houses . . . . .	44
Total number of churches and chapels . . . . .	53
Native clergymen . . . . .	5
Native catechists . . . . .	52
Schoolmasters . . . . .	6
Scholars . . . . .	100
Theological students . . . . .	17
Adult Christians . . . . .	1432
Children . . . . .	170
Total number of Christians . . . . .	1603
Voluntary helpers . . . . .	80
Communicants . . . . .	800
Contributions, 1876 . . . . .	£600

Foochow, October 19, 1876. (Largely increased of course since this date.)

## CHAPTER XII.

VISIT TO THE INTERIOR OF FORMOSA—RECEPTION BY THE NATIVES—THE TEA TRADE—CHINESE GEOGRAPHY—CHARACTER OF THE STUDENTS—SINTIAM—EVENING SERVICE—MEETING WITH THE SAVAGES—RETURN TO TWA-TUA-TIA—A LITERARY TOWN—JOURNEY TO KEELUNG.

TOWARDS the end of May the 'Lapwing' paid another visit to the north of Formosa, and as I had previously arranged to make an excursion to the interior with Mr. Mackay, a letter was despatched on arrival to Keelung, where he was staying, to ascertain his plans. On its receipt Mr. Mackay started off at once, travelled through the night, and reached Tamsui the following morning. The arrangements for our journey were soon completed, and we set off, accompanied by two of the students and 'Prince,' M.'s little dog, which follows him in all his rambles. It was a lovely morning, bright and sunny, with every prospect of a cool breeze, and the country looking as calm and serene as a picture. The first stage was eight miles up the river by boat to Twa-tua-tia, with wind and tide in our favour, and when the wind fell light, the boatman—a queer old fellow—would whistle vigorously, for the natives seem to have the same superstition with regard to whistling

for wind as our own boatmen, and thoroughly believe in its efficacy. Presently we passed several bamboo rafts moored across the stream, with men standing in rows spearing fish. Each man held a spear, consisting of a long bamboo with an iron cross-piece at its lower end armed with spikes. When in use, this is lowered down till the bottom is reached, and then worked slowly up and down, impaling any fish that may be passing. About half way up the channel contracts and then opens out again, sending off a branch to the eastward in the direction of Keelung ; the mountains trend back on either side, and in front a magnificent plain in a high state of cultivation stretches away for some twenty or thirty miles. Just here, a spur of the mountain terminates abruptly on the right bank, and coal is known to exist, but the owner of the land will not allow it to be disturbed, for fear of injuring his 'Fung-shuy ;' the hill has besides an evil reputation for harbouring dragons and other monsters. The banks swarm with tame ducks, which are brought to feed in the daytime, and carried off at night to a large establishment, where the eggs are artificially hatched. It was M.'s intention to call at one of his chapels near Twa-tua-tia, and as the boat was making but slow progress we got out and walked. Hemp, sugar, and a kind of bean, some eighteen inches long, interspersed with ground-nut, were the crops under cultivation. The ground-nut is grown extensively for the oil : the wick that is

burnt with it is the pith of a long grass found on the river side. Farms were thickly dotted about, enveloped in groves of bamboos. A young Chinese boy who was passing suddenly recognised M., and seizing his hand shook it warmly, and looking frankly up in his face with a pleased expression, said a few words in Chinese. Before I had time to make inquiries he gave me a similar welcome. After the boy had passed, M. told me that he had once given his mother some medicine, and the little fellow was very grateful for the kindness. Presently we turned up across the fields, and after passing through a dense bamboo hedge, found ourselves at the chapel of Tao-liong-pong.

We were disappointed in finding the morning service over, though it had been delayed some time in hopes of our arrival, but several of the congregation were waiting outside the chapel, and gave us a warm greeting. They seemed delighted to meet their worthy pastor, who had not been there for some time ; while to be a friend of M.'s was sufficient to ensure an equally warm welcome. They shook our hands in a hearty manner, just as any simple country folk at home might have done. This shaking of the hands is a custom introduced by M., and the people take to it very kindly : they feel that it is better than their own cold formal way of standing off and wagging their hands at each other, and mouthing polite empty nothings by way of civility. Though mostly poor people and small

farmers, they were neatly and well dressed in white cotton clothes : the women looked very smart, from the tasteful way in which they decorate the hair with flowers, besides the gay tints of their dresses. Conspicuous amongst the crowd was the preacher and his wife, a pattern of neatness and cleanliness ; they gave us an especially hearty reception, and we had the satisfaction of hearing that there had been an attendance of over a hundred people, that the chapel was packed, and that stools had to be placed outside as far back as the boundary wall. M. took the opportunity of pointing out several young men who had been conspicuous for their zeal in collecting the necessary funds for the chapel, which had been built by the congregation at a cost of four hundred dollars ; a small sum having been given by M. when the work was nearly finished, by way of encouragement. His principle is to let the people build their chapels of their own free will, and with their own money, as a test of their sincerity, though if necessary he contributes a little when the work is well in hand, as an acknowledgment of their efforts. The site of the Tao-liong-pong Chapel was given by a convert, and is in many respects a good one, for the building stands on the high road between two considerable towns, and forms a conspicuous object in contrast to the dirty Chinese houses around.

The doors are always open, so that no imputations of secrecy can be charged against the proceedings, a matter of great importance in dealing with



the Chinese, who are suspicious as well as superstitious.

The most conspicuous object in the missionary's little room was a magnificent four-poster bed, which monopolised quite half the apartment. This had been presented to M. by his congregation, and certainly, if its size and grandeur is a measure of their regard, they must love him very much indeed, for it was really a handsome article, tastefully carved, and fitted up with cupboards and mosquito curtain. I must inform my readers that the bed is the article of furniture on which the Chinese devote most care. While we were here the rest of the students arrived, and I soon had cause to feel and admire their simple-hearted kindness. Before leaving I took a sketch of the chapel, and for the time was the centre of a curious and admiring crowd : their remarks were no doubt edifying. The students meanwhile acted as a body-guard, keeping off inquisitive art critics and preserving a clear line of sight ; and certainly I felt thankful for such thoughtful and obliging attendants, they almost overwhelmed me in their efforts to be of service ; indeed, had I been M. himself, they could not have vied with each other more keenly to anticipate my wants. One would hold the water, another the brushes, while a third insisted on taking the weight of the colour-box ; and the sun had only to peep through the trees, and instantly a panoply of umbrellas would shield me from its impertinent rays. These may seem trivial details, but they struck me

at the time, and I have not forgotten the kindness. After wishing the people good bye, we started on the next stage of our journey—a walk of about fifteen miles to the village of Sintiam, which stands on the same river as we had ascended, \ here it debouches from the mountains. We called on some of the merchants in passing through Twa-tua-tia, and found them very busy. There are six English 'firms' here engaged in the tea trade, but they are already beginning to feel the competition of the Chinese, and there is little doubt that if the latter combined they could drive the foreigners out of the market. It seems a pity that the merchants cannot purchase the tea direct from the growers, without the intervention of so many middle men, such as brokers and compradores, who all take their separate 'squeezes;' the growers, so I understand, would infinitely prefer this, if it could be arranged. The tea is taken first of all to Amoy, where the merchants have their principal 'Hong,' and thence shipped off again to America, where the Formosa 'Oolung' would seem to be a popular drink. Twa-tua-tia is a town of considerable size, and is rising into greater importance year by year, from the increase of the tea trade: building is going on in all directions. The foreign houses are small centres of civilisation and taste, amidst the dirt and squalor surrounding, and the hospitality of their owners is extended to all whose wanderings lead them to this comparatively out-of-the way corner of the globe. As an amusing

instance of the gross ignorance of the officials of all matters outside their own circle, I may mention that a mandarin of high rank, in conversation with the English consul, asked why it was that Queen Victoria wouldn't allow more than six merchants to trade at Tamsui: it was well known, he added, that she supplied the money with which they traded. A Chinese map of the world accounts for a good deal of the prevailing ignorance; it represents a huge red patch, surrounded by water and several small islands, and I need scarcely say that the red patch is intended for China, while the small islands are the countries of the 'barbarians.'<sup>1</sup> Their theory of accounting for the presence of foreigners in China has the merit of originality, if not strictly correct: they say, and of course believe, that we belong to a country which is so crowded that the people have no room to move about, but that the Emperor of China, as a great privilege, allows us to come there for freedom of action. And then they go on to assert that the whole English nation is now in China, and that the Queen lives at Hong-Kong, which has been lent to us for that purpose. Truly their knowledge of 'barbarian affairs' is surprising.

<sup>1</sup> The Chinese are not peculiar in their idea of the 'middle kingdom,' for in describing the Egyptians Sir Gardner Wilkinson says they 'considered their country the centre of the world; they even called it the world itself; and it was thought to be the favoured spot where all created beings were first generated, while the rest of the earth was barren and uninhabited. They prevented all strangers from penetrating into the interior, . . . and those who traded there were confined to the town of Naucratis, in the same manner that Europeans are now obliged to live in the Frank quarter of a Chinese city.'

A little way from Twa-tua-tia stands Bangka, the principal city in the north of Formosa; it is about to be constituted a prefectural city, and honoured with a wall. The road between the two winds through rice-fields and carefully tended gardens, with onions, leeks, capital lettuces, turnips, and beans; the latter similar to what I have already described, except that being here trained on poles they resembled hops. Then there were patches of hemp, Indian corn, tobacco, and ground-nut, which grows like a kind of vetch. We skirted the town, to avoid the noisy crowded streets, crossed the execution ground, and plunged into a maze of lovely lanes, alternating with waving rice-fields and shady groves of bamboo and banyan. The sides of the path were fringed with ferns, the castor-oil plant, and here and there gay with masses of crimson flowers. Numbers of coolies passed on their way to Bangka, with baskets piled up with green peaches and unripe plums. It will scarcely be credited, but the Chinese actually prefer to eat fruit in this state—hard and bitter, they seem to like the astringent flavour, and, what is more singular still, thoroughly believe the fruit to be ripe. M. asked several people why the fruit was not allowed to ripen, and the invariable answer was that it was perfectly ripe. One reason of the hurry in picking is the anxiety of the poor folk to realise their produce before it is stolen. At length we quitted the pleasant shade of these charming glades for the open plain, which stretched away

for miles, as level as a bowling-green ; and one's first impression was that of passing through a vast green park, interspersed with graceful clumps of trees ; but a closer acquaintanceship proves it to be one great rice-field, with several inches of water under the soft rich green tops ; while the trees resolve themselves into groves of bamboo surrounding the farms and villages, and assuming the most fantastic and graceful forms. The road we were following was the usual Mandarin Road of China, composed of large uneven blocks of granite, very unpleasant to walk on under a broiling sun with no shelter, though certainly better than nothing in wet weather, when the paddy-fields are under water, and the land is converted into a quagmire.

Highway acts and permissive legislation in the matter of roads are unknown in the Flowery Land, the mandarin of each district being held responsible for their repair out of the public funds, no special tax or rate being levied for the purpose.

M. was getting anxious about his students, who should have joined us at the outskirts of Bangka, but there were no signs of them, and repeated inquiries met with the same answer, that only one had passed. Such a thing had never happened before, but as they were pretty certain to turn up eventually, we trudged on, so as to reach our destination before dark. By the time we reached the base of the mountains the sun had nearly set, and on dipping in amongst the outlying hills, it was

gleaming through the trees, a great crimson ball of fire, and casting a lurid light on the water in the rice-fields. For the rest of the way we wound through lovely valleys and over wooded knolls, while above and beyond the mountain wall towered up in a succession of bold lofty ridges, clothed in dense forests. Towns and villages were passed in rapid succession, romantically situated in beautiful dells and on the banks of picturesque streams, while the inhabitants were congregated at the doors of their houses, enjoying the cool evening air and a gossip. The people eyed us curiously, wondering, no doubt, what could induce us to rush along at such a mad pace; and the children would run and hide, just as any English children would have done if they had seen two gentlemen of the pigtail. Presently we crossed an aqueduct, built some eighty years ago to supply Bangka with water. This is an engineering feat of considerable importance, and cost much labour and many lives, for it is carried right up into what was then savage territory, and the workmen were often cut off and murdered. We followed its course the rest of the way, passing a gorge about a hundred yards wide, over which it was carried in a wooden trough resting on trestles, a clear rapid stream. The roadway was continued on top in rather a primitive fashion, just narrow planks laid across at intervals of about three feet. Near here M. thought he recognised one of the students ahead. It proved to be one, Tcheng by name, who was limping along in a

sorry plight, having sprained his ankle. This young man had been a very faithful servant of M.'s for three years, and was being trained for a Helper. There is an interesting story attached to him, for some time ago he saved his master's life in a very plucky manner. It happened thus. After a long and tiring journey in the early days of M.'s residence in the island, they stopped one evening at a village on the bank of a river, and M. went down to bathe. Tcheng accompanied him to the water, to point out the best place, and was then told to go back to the house where they were stopping. Meanwhile M. undressed and plunged in. Now it so happened that the lad had a sort of presentiment that something was going wrong with his master, for after walking a short distance, he stopped and watched behind a tree, to see if he went in at the right place. It was fortunate that he did so, for the bank was steep, and the water deepened faster than M. expected, and before he was fully prepared he found himself out of his depth ; and though a good swimmer, he lost his head, probably from exhaustion, consequent on his fatigue, and fainted. The lad, seeing that something was the matter, ran down, and without a moment's hesitation plunged in, clothes and all, swam out, and saved his master. When asked to account for his presence at such an opportune moment, the poor fellow was much confused, but M. had not the heart to scold him for disobedience after having saved his life. Tcheng had

seen nothing of the rest of the party, so it was evident they were behind, and the country people along the roadside would be sure to tell them we had passed. By the time we reached Sintiam it was quite dark, but the Helper and his wife were on the look out for us, and for my own part I was glad of a rest after our long and hot walk. Tea was soon brought, and proved very refreshing. Wherever you go you may always be sure of this, and as a drink when hot and tired, it is by no means to be despised. There was nothing now to be done but to wait for the others, as well as the coolies and baskets containing clean clothes and our small stock of provisions. Meanwhile M. told me the history of the Helper, who had lately been placed in charge of the chapel. He was the very first of the converts, and may be said to be the first Christian in the north of Formosa. At that time he was a writer in the employ of a mandarin, and after hearing M.'s preaching, called to converse with him. In the end he threw up his employment, placed his services at M.'s disposal, and gave himself up entirely to the work. This was a bold step, and shows what sort of stuff he is made of, for he was then quite a young fellow ; while placards were posted up in the town, denouncing the missionary as a 'barbarian' in the employ of the British Government, and warning the people that he deluded the women, put their eyes out, and sent them to England to make opium of. Absurd as such a statement may seem, it serves



to show how firmly rooted is the idea that the introduction of the drug is due to foreigners. M. was slandered on all hands, and had not a single friend amongst the people, for the officials and literati cautioned and threatened them to hold no intercourse with him, and though not openly hostile, did all they could to blacken his character and set people against him. Notwithstanding all this, the young fellow did not care one straw for them, but followed M. through thick and thin ; and when his feet were cut and bleeding from such unwonted exercise, he refused all help or the use of a chair. You may gain some idea from this of the sort of people these students are, for they all have a history of some sort, though perhaps not so marked as in this individual case. His present position is but a fair reward for long and faithful service. He is a fine-looking fellow, with a pleasant intelligent face, and is said to be very popular amongst the people, for he is large-hearted, and full of sympathy for those in trouble and sickness, with a kind word for all. On our arrival he was standing at the chapel door with his pretty young wife, dressed in pink, and looking bright and happy, having prepared a room for us, and made it as snug and comfortable as their simple means would admit. The other Christians living in the village were not slow to find out their pastor's arrival, and for the next half-hour came trooping in to pay their respects, with a hearty shake of the hand for us both. They all seemed very pleased ; and one old

lady began scolding M. in good round terms for his long absence, having counted each day since his last visit. Certainly I had no cause to complain of coldness or suspicion, and as regards their reception of M., it was more like children welcoming a father, than the so-called uninteresting Chinese meeting a foreign missionary ; and yet these are the people whom one hears constantly spoken of as devoid of all feeling, as scarcely human beings, and with nothing in common with ourselves. M. pointed out one old man who, before the chapel was built, used to walk fifteen miles to church every Sunday.

As the people had been waiting some time, M. determined to hold the evening service, particularly as many of the country folk had a long distance to walk home, and on entering the chapel we found a congregation of about forty assembled. The service was of course conducted in Chinese, so that I was unable to follow it, and thus the more encouraged to note peculiarities. It would certainly have been hard to find a more reverent or attentive congregation, from the children upwards, though, poor little things, they could not help stealing a look at the stranger now and then. Their mothers were dressed very smartly, as all Chinese women are when they appear in public. A stranger might well be astonished to see the native preacher fanning himself in an arm-chair, but really this is nothing more unusual than a person blowing his nose in church.

Two hymns were sung, everyone joining in with right good will. A cultivated musical ear might have taken exception to their efforts, but then these good people are not troubled with such luxurious scruples : they sing with an earnestness and spirit which would shame many a fashionable congregation at home. After service, and a civil ' good-night ' from all, they dispersed to their homes, and presently to our relief the absentees turned up. Matters were soon explained : a mischievous rascal had told them that M. had left a message for them to wait outside a certain merchant's house till he came ; and as they are not given to asking reasons when they get an order, they waited and waited for nearly two hours, and then at last found that we had long been gone. When they turned up again, one might have thought from their joy that they had been separated for weeks, and this was in some measure accounted for by the fact that this was the first time in the course of all their travels that they had lost their leader.

Next morning disclosed the beauties of the place. A gravel beach sloped down from the chapel to the river, which flowed past in a broad deep stream of clear water. On the opposite side cliffs rose precipitously to a height of between three and four hundred feet, broken here and there by deep wooded gorges. The prominent points were lit up with the bright morning sun, while the clefts and gullies lay obscured in a black depth of shadow. Higher up again the cliffs broke away into steep slopes and rounded knolls

where tea was growing. The scene reminded me of the banks of the Avon opposite Clifton, though fortunately there were no ugly railways here or marks of quarrying to mar the beauty. Just above the village the river turns abruptly to the left, and its course is obscured from view by mountains ; and the navigation at this part and higher up is much impeded by shallows, which preclude the use of all but the boats built especially for the rapids. The whole of the produce of the surrounding district is carried down the river in these craft to Bangka and Twa-tua-tia. Tea-planting is carried on very extensively on the hills round Sintiam, which in fact stands in the very centre of the best tea-producing country. Though a profitable speculation, tea-planting is fatal to the picturesque : the bushes are planted in rows about four feet apart, and grow to a height of three feet or so ; the leaves being picked three times during the season. Tea-planting is a more healthy employment than the cultivation of rice, which necessitates continual wading in mud and water, while at certain seasons the people thus occupied have to work on their hands and knees. It is only reasonable to suppose that ague and diseases of this nature would be common under such conditions, but I am told that the people do not suffer particularly from the work. On the other hand, tea-planting is only carried on in the healthiest localities, namely, the sides of the mountains, while the labour is almost entirely confined to the picking

of the leaves during the fine weather. M. spoke of the tea-growers as being a finer race of people than the inhabitants of the plain, mentally and physically, as well as more independent.

After a refreshing bathe in the river, I set off to make some sketches, and found subjects enough to satisfy the most fastidious artist within the compass of a few hundred yards. Poor little 'Prince' had been suffering for the last day or so from what was thought to be a severe cold in the head, but one of the villagers told us that he had a leech in his nose, no uncommon thing, he declared, with animals about here, but especially cattle. They get them from snuffing about in the wet grass, and suffer a good deal of pain and annoyance in consequence. The natives have different ways of extracting the leech, the most successful by pouring sour vinegar down the nose. Another way is to expose the patient for some time in the hot sun, and then to place water before it, when the leech comes out to drink, and is immediately captured. We tried both these methods on 'Prince,' till he was sick with the vinegar and half mad from the hot sun, but without success.

In the course of the day we heard that the arrangements for bringing out the savages had been entirely successful, and that in all probability a large party would come down from the forests next morning. The same evening we paid a visit to the house in which M. used to live. It belonged to a Christian family, but with the exception that

the kitchen god and other household divinities had been removed, there was little to distinguish it from any other Chinese dwelling. M.'s old room was a fearful hole, and as dark as night, being destitute of windows. At the service that evening there was a congregation of about sixty ; and I was amused when it was over to see a bundle of forceps and a case of instruments brought out, and those who were in need of medical relief requested to remain behind. There was only one victim to toothache, and he bore the pain of extraction without a wince, and then walked round with the interesting relic in his hand to show his friends. The other cases were not serious, and soon polished off. I believe the majority of the congregation have made the acquaintance of M.'s forceps at one time or another. There was one old man at chapel that evening who had once been an astrologer and magician.

The following morning was the time appointed for meeting the aborigines, and as there was a longish walk before reaching the rendezvous, we determined on an early start, to avoid the heat. The road for the first mile followed the river bank, with the aqueduct on the other side. It was a charming walk, for the water flowed under a rich bank of foliage, with creepers and flowers clustering over it in the wildest profusion, and the beautiful tree fern branching out in graceful curves. It seemed like some nook of Paradise. There are said to be seven

kinds of fish in the river, varying in size from that of a large trout to a small fish something like a grayling : the latter we experimented on for breakfast, and found extremely good. Presently we passed an ancestral temple full of tablets and ancestral remains in the shape of bones : amongst other curiosities it contained the skull of a man who had been executed for a murder. The head had first of all been exhibited in a box placed in a conspicuous place at the entrance of the village, and finally deposited here : pleasant company for the ancestors ! Then we quitted the river bank and turned up a gorge, following a rough path along the bed of a mountain torrent, jumping from boulder to boulder, and scrambling along as best we could. Occasionally the valley would open out a little, while patches of rice and a hut would show that some enterprising Chinaman had here pitched his abode ; and if the ground was too steep for irrigation, a stone wall would be built and a terrace formed to support the crop. At length we reached a point where the valley contracted suddenly, while in front a mass of rock rose almost sheer up a thousand feet, and seemed to bar all further progress. Here the valley divided, and taking the branch to the right we climbed the mountain side by a shady track, the ascent becoming steeper and steeper. This last climb was like the straw on the camel's back, and almost broke, for we had left the umbrellas behind, trusting to our sun hats. Only one of the students had kept up, the

rest of the party being far behind out of sight. He was the youngest of all, a warm-hearted little fellow, much attached to M., and seeing my moist condition, insisted on me taking his umbrella, though he had no covering of any sort to his head. At last we reached our halting-place, where there was a house belonging to one of the converts, and we rested till the coolies arrived, beguiling our time in measuring a dwarf. He was a very remarkable person, fully grown, thirty years of age, and just two feet eight inches high. The occupier of this little clearing was a tea planter, and on the mountain side were several tea plantations, with patches of indigo. The dye from this plant is in great request with the Chinese, who use it almost to the exclusion of every other colour for their cotton clothes. After a long wait the rest of the party arrived, and we were very thankful to get breakfast, but just as we sat down, a cry was raised, 'The savages are coming!' and there they were, sure enough, trooping down the path, men, women, and children, altogether a party of twenty-four. The men, to say the least, were somewhat airily and scantily equipped. In fact, the principal covering of the leader of the party was a short shirt and a large tobacco pouch; his legs were untrammelled with those devices of civilisation called trousers, and in consequence exposed to the hardening influences of sun and rain. The others wore a kind of cotton shirt and short trousers, but most of them had bare legs. The hair, which was black, was permitted



to grow naturally, but prevented from falling over the face and eyes by an ornamental band brought across the forehead and tied behind. At the side they all carried the long knife which is applied to so many purposes, but on entering the hut this was taken off and hung up. In face they resembled the Malays, of which they are a branch, though the lips were not so thick as is usual with that race. There was a cunning, savage, morose look about them, which was not pleasant to contemplate, while their eyes were bloodshot and sleepy, the result doubtless of Sam-shu, to which they are fatally addicted. The women were more pleasantly featured than the men, of an olive complexion, with deep black sparkling eyes, and very delicately pencilled eyebrows. Their bodies were completely clothed. Over cotton shirts thick woven shawls of cotton with ornamental borders were wound round the body and over the shoulders, like a highlander's plaid. A head-dress of a dark cloth, fantastically made up and standing high above the head, enveloped the hair, through which the long pipe is stuck when not in use. Earrings of bone were suspended from the lobes of the ear, and necklaces consisting of pieces of bone and metal strung together were worn round the neck. On entering, the whole party seated themselves, some on stools and the rest squatting on the ground, while we set to work on our breakfast. The men, after eyeing us stupidly for some time, fell off to sleep, but the women were more curious, and watched us

feeding intently the whole time, though seldom speaking. It was a curious sensation, breakfasting in the midst of a party of savages, who, though well intentioned, had possibly been employed not many hours before in the exciting occupation of 'head cutting;' for if the 'noble savage' of northern Formosa has a weakness, it is an insatiable desire, amounting almost to a passion, for the heads of Chinamen with pigtail attached, a passion, moreover, which they lose no favourable opportunity of gratifying. Both sexes are tattooed. The men mark their foreheads with a series of lines about half an inch long, extending down the centre of the brow; while the women, in addition to these marks on the forehead, are profusely tattooed on the lower part of the face in the following manner. Four or five curved lines are drawn from each ear to the upper lip, terminating in the centre, and another series of the same description starts from a point a little below the ear, passing beneath the under lip; the space between being filled up with diagonal lines forming a sort of diamond pattern.

During our meal, one of the women discoursed sweet music on a small instrument made of bamboo, something like a Jew's harp. We tried to look pleased, and as I was anxious to get a drawing of one of them, the Chinese woman who acted as interpreter, and under whose auspices the party had come down, was asked to arrange matters. They seemed rather timid at first, but after seeing the materials and

some former studies, they came to the conclusion that there was nothing very alarming in store, and simultaneously pitched on the handsomest young lady of the party, who was brought to the front and seated on a stool, where she remained tolerably quiet. Presently rice and vegetables were brought in, and a most awful stench at the same time assailed our noses ; this was traced to some pickled cabbage, which, notwithstanding its palpably rotten condition, seemed to be considered a luxury. After a quarter of an hour's steady eating, the party became rather more lively, and moved about, criticising our dress and belongings. Under the soothing influence of tobacco and a full belly the men became communicative, and patting us on the breast, assured us that we were the same race of people as themselves, pointing out that we had no pigtails, and invited us to come into the forest and see their houses, an invitation which we were forced to decline. The 'middle woman' was asked to try and negotiate an exchange with them for their pipes, but they were deaf to the voice of the charmer : however, when the time arrived for going back to their village, they took the pipes out of their mouths and pressed them on us as a mark of friendship. Imagine my surprise to see a smartly dressed Chinese woman, whom I recognised as one of the congregation the previous evening, march into this out-of-the-way corner. She had come to pay a visit to the family who owned the property, and had actually walked

the whole way ; but how she managed it with her little bandaged feet I cannot conceive, for the road was none of the smoothest, yet there she was, looking as smart and fresh as if she had come out of a bandbox. An unfortunate little *contretemps* now occurred which caused some excitement. A stool on which a number of Chinese were seated, toppled over, and precipitated the occupants over a wall into a field below. One little fellow had his eyelid badly gashed, and seemed in a bad way, but M., who never goes out without a small case of necessities, soon stitched up the wound and sent the little chap home comforted. After wishing our hosts good-bye, we started back for Sintiam. Numbers of coolies were passed on their way down to the river with bags of tea, while in the houses by the plantations the women were picking and drying the leaves. A short stay was made at Sintiam, and a 'rapid boat' having been procured, we embarked for Twa-tua-tia, many of the Christians in the village coming down to the river side to see us off. For the first few miles we made quick progress, as the current ran fast and we descended a series of rapids ; and perhaps a short account of the ingenious way in which the people make these shallows navigable for their boats may be of interest. A dam is carried out from each bank to the centre, where a passage of about twelve feet is left ; and the water, being thus banked up, rushes through in a comparatively deep stream. In certain parts of the river there are as

many as three of these dams in the course of a hundred yards. The labour in constructing them must have been considerable, and though but poor substitutes for locks, they bear witness to the industry of the people. Going down with the stream is easy enough, but the return passage is very tedious, for the boats have to be dragged the whole way. No rope or painter is used, but a wooden cross-piece projects from the side of the boat near the bow, and the men press their chests against this bar and thus force the boat up. Our trip was a pleasant one, for the scenery was varied, each bend of the river bringing a change of scene, but the banks soon became too high for us to see much of the surrounding country, while the current got very sluggish. The students had been much impressed by a group I had sketched the day before, and amused themselves by trying to draw likenesses. There was one who had a good idea of drawing, and with a little instruction would have made a clever artist. He had been an ornamental painter by trade, had gained a wide notoriety for his skill, and used to be sent for from long distances to decorate the walls of temples. But that ultra-conservatism which characterises every phase of Chinese life proves fatal to the development of art. Their artists go on copying figures, flowers, and animals which their fathers and grandfathers copied before them, without the slightest deviation. Each line and tint is copied slavishly, for fear that if they were to depart in the

slightest degree from the model, their 'Fung-shuy' would be affected in some way. We stopped for the night at the Tao-liong-pong Chapel, where our friends were on the look-out for us, and after a short evening service we retired to rest, wearied out with our long day's journey.

Daylight next morning found us on the move again, for we had a long distance to go, and were anxious to reach Keelung that night. The river being navigable to within a short distance of the town, the greater part of the journey was accomplished by boat. We were to embark at a point about a mile from the chapel, and on our way to the river we passed through a town famed for the number of literary graduates it has produced. It is commonly said that there are more literary graduates here than beggars. The first examinations which these gentlemen have to pass takes place at Tai-wan-foo, but to obtain the higher degree it is necessary to repair to Foochow, which is the great literary centre of the province to which they belong. M. has often met these aspiring scholars on their way back from the examination, and on such occasions they travel in great style, puffed out with importance and childish conceit, and only too ready to insult a foreigner if the opportunity presents itself. But when they try this with M., they catch a Tartar, for, unlike the majority of foreigners, he is not only thoroughly conversant with their language, but more learned in the classics of which they are

so proud than they are themselves ; so that when they begin to quote their great sage Confucius, they are soon put to the rout, and taught that there are heights of knowledge to which even they have not attained. To be confounded on their own ground is a very bitter pill to swallow before their countrymen, and they take themselves off with a flea in their ear and thoroughly humbled, for M. has a quiet good-humoured way of treating these worthies which they cannot stand. This aristocracy of the intellect, as the literary class might be termed, is, without doubt, the bane of China. It has been growing up until at the present time it exercises an immense influence over the people, but especially the uneducated, who are naturally impressed with long words and magniloquent phrases. And yet, with all their intellectual pride, they know nothing beyond a collection of fine sayings and moral precepts, which they seldom think of practising. On reaching the river, as the boat was not ready, we sat down under the bamboos and watched the ferry crossing backwards and forwards, carrying the people to their work and bringing back coolies with baskets of fruit and vegetables. There were fine peaches, and the delicious arbutus berry : this is about the size of a large cherry, and in flavour something like a mixture of cherry and blackberry, and makes capital tarts. On the side of the road a trader had built a little shed, where rice, soup, and tea of a watery description were displayed, and

many a coolie stopped here for his breakfast. Soon there was quite a little gathering, and a conversation sprang up about the 'barbarians.' Of course the people were not aware that one of the barbarians understood their language, and expressed their opinions pretty freely. One tall, fine-looking old man, who was evidently regarded as an authority, gravely informed his hearers, among other things, that there were only seven countries in the world besides China. He was a village school teacher by profession, and proud of his learning. It is unnecessary to remark that school-boards are a 'barbarian' device which have not yet found their way into this land of learning and literary degrees; and I fear they would be shocked at the existing arrangements for the diffusion of knowledge, and certainly have a difficulty in finding qualified teachers, as the one above mentioned may be taken as a type of many. At length we commenced our journey, and notwithstanding the slowness of locomotion, the time passed pleasantly enough, for the day was bright and sunny, with a cool breeze, and the country looking its best. The river is said to be well stocked with fish, and the methods which the Chinese employ for catching them are ingenious. Besides spearing, which I described before, they use the rod and line, and nets, but perhaps the most curious contrivance is the following. A canoe is used, fitted with planks which slope up from the water towards the centre of the boat, painted white. A torch is placed at each



end, and on fine nights the fisherman paddles silently along, while the fish, attracted by the glare, jump into the canoe and are thus captured. The same method is practised, so I understand, in the neighbourhood of Ningpo. Besides this, the fishermen poison the water with a plant obtained by barter from the aborigines. About midday a village was passed, and soon after we stopped at a small place called Satengpo, where M. has a chapel. A number of the school children were waiting to receive him on the bank, and as we disembarked they ran up with frank smiling faces, and seizing our hands proceeded to escort us to the chapel. Here the native preacher and his wife received us, and presently more of the converts arrived. I was much struck with the bright pleasant faces of the children : they seized my hand without the least sign of suspicion or distrust, and treated M. as a father. The chapel had been built by the congregation, who are mostly small farmers. Presently one of them arrived with a bountiful supply of rice, fish, and vegetables for the students, who accordingly set to with a will and did justice to the fare so liberally provided. Our party had been joined that morning by an aborigine, whose father was a savage and had been in the habit of taking the heads and drinking the blood of Chinamen. This young man is now a student.

The question presently arose as to whether we were to go on by boat or take to the road. We had

been making such slow progress, that there seemed little prospect of reaching our destination at all that night, while the rapids had not been reached yet, and then our progress would be still slower, so we decided eventually for the road. There was a tramp of sixteen miles before us, and as the sun was very hot I hired a chair, M. and the others starting off on foot. M. cares for neither sun nor rain, and has never been inside a sedan chair since his arrival in the island. Such work requires robust health and a sound constitution, but I fear that he is beginning to feel the effects of prolonged and severe exposure. Master Tcheng had such a bad ankle that he was unable to walk, but it required something more than gentle persuasion to induce him to get into a chair : he had never been in one before, and seemed quite ashamed of himself, poor fellow. The road lay through the most exquisite scenery, now between wooded hills which skirted the loftier ranges, and then through waving rice-fields and rich valleys. Many villages were passed, nestling in snug retreats ; torrents rushed along under the arching branches of trees and ferns, and here nature seemed to have grouped together all her choicest nooks. Sometimes the road ran under avenues of bamboos, then across wide expanses of open park land, with patches of tea and corn. At intervals glimpses of the river might be obtained through the trees, rolling sluggishly along in a deep stream under high wooded banks, or rippling over the shallows. Tea boats were passing up

and down the stream, poleing along, or with sails hoisted to a fair breeze. To the right the mountains rose tier above tier till the highest peaks were lost in the clouds, and on all sides a rich garment of vegetation greeted the eye. Often we heard the plaintive call of the cuckoo, and occasionally the voice of some more joyous songster echoing through the valleys. The course of the river soon became provokingly erratic, and we were obliged to cross it three times before reaching Keelung. The villages in this district were smaller than usual, though sprinkled about pretty thickly. We only passed through one of any size, and here all the women and children, numbering about two hundred, were seated under the projecting roofs of their houses, which formed a sort of covered way on each side of the main street, picking tea. The sight of foreigners was evidently something quite unusual, for they all stopped work, while children ran away to hide. Very possibly their papas and mammas were in the habit of raising up the 'barbarian' spectre as a means of frightening them into good behaviour. While passing, the exclamation 'hwan' (barbarian) would frequently be heard, and then perhaps somebody who recognised M. would say, 'No, it's the missionary.' There seems to be a difference of opinion amongst the missionaries as to the way in which the word barbarian is applied. Some are of opinion that it is used indiscriminately with reference to all who are not Chinese, but without implying contempt, in the

same way as the ancient Greeks used to refer to those who spoke a different language to their own, as for instance when the inhabitants of Malta at the time of St. Paul's shipwreck are spoken of as barbarians. On the other hand, M., and with him many others, hold the opinion that the word is used as an epithet of contempt, and they cite as a proof of this that when applied to the people themselves they undoubtedly consider it an insult.

In this same village there lived a worthy chemist versed in the sayings of Confucius, who passed among his neighbours as a very knowing fellow. Some time ago, when M. first came here, this learned dispenser of drugs took the opportunity of sneering at the 'poor ignorant barbarian,' and bragging of his acquirements. 'Let him come here' said he, 'and I'll teach him something about the classics.' This was told to M., who lost no time in accepting such a polite invitation to improve his mind, and accordingly went and sat down in the shop. Meanwhile a crowd collected to see the fun, and a conversation was started about those wonderful classics which constitute the *summum bonum* of knowledge in China. The worthy chemist was not long in finding that he had met with his match, and lost his temper, upon which M. rose up and told him that if he was going to get angry he should leave the shop. The audience were in roars of laughter all the time, for this braggart was no favourite in the village; and in the end the 'poor barbarian' told

him a great deal more about his classics than he knew himself. A few days after, when M. was passing through the village, the old fellow asked him in to have some tea, and they have been good friends ever since. So you see the Chinese can forgive and forget, like other people. Soon after leaving the village a government courier passed us on foot on his way to Bangka. The Chinese system of forwarding intelligence by courier is very rapid and complete; and if the matter is particularly urgent, the couriers are relieved at short stages; and news travels with extraordinary rapidity. There were no police about here, but M. spoke of the people as being very quiet and inoffensive. We crossed several bridges; some very primitive and unsafe, but the larger ones were well adapted to the traffic of the country, being formed of planks of great size, cut from hard wood, and laid on wedge-shaped piers of hewn stone.

Navigation ceases in the river about three miles from Keelung, at the base of a steep range of hills. These we had to cross, and by the time the top was reached it was nearly dark, but we could just make out the town looming at our feet and the waters of the bay glistening beyond. Picking our way down the hill-side was ticklish work, the track being none of the best, but having reached the bottom we pushed on through the town and arrived at last at M.'s little chapel. The 'Lapwing' having in the

meantime come round to Keelung, I rejoined her that evening.

What astonished me more than anything else in the course of our trip was the immense influence M. had acquired over the people, and one can only attribute it to his brave disinterested zeal and earnest devotion to his work. So far he had not found it necessary to suspend a single Church member, but then the greatest care had been exercised in their selection, and in consequence the actual number of Church members was small compared with the regular worshippers. M. argued truly, that if a convert is sincere it can make but little difference whether he waits one year or two years ; while on the other hand the very worst consequences ensue from too hasty admission to Church membership. Constant suspensions tend to throw discredit on the whole body of native Christians, and bring the Church as well as Christianity itself into evil repute. The causes which have contributed to the rapid success of Christianity in the north of Formosa, in comparison with the slowness with which it has been embraced on the mainland, would prove an interesting subject of inquiry. No doubt the relatively independent character of the colonists and sparseness of the population, together with the somewhat modified aversion to foreigners, would account in some measure for the absence of any open hostility ; but still the fact remains that whereas on the mainland eight and nine years passed away at certain stations without a

single conversion, here, after less than five years' labour, M. has established nine chapels, and surrounded himself with a large Christian community. The Roman Catholics once established themselves at Keelung, but after a residence of a few years, without the slightest success or encouragement, this part of the island was abandoned, and has not since been occupied as a missionary field. This is a singular fact, for the greatest success has everywhere attended their labours on the mainland. In the course of our short trip I had some opportunity of judging as to the merits of the system M. pursues with regard to his students, and I can only liken it to a vacation reading party in England, except that I suspect there is more real work done, while the mutual benefit and enjoyment derived from this system of travel and study combined can scarcely be overrated. The studies are carried on uninterruptedly at each place where a rest is made, excepting of course on such occasions as the one described, which was a sort of holiday trip. It was clear that M. had quite won the affection of his students, who, though of different nationality, regarded him with sincere love and respect, amounting almost to adoration; and then there was a simple-hearted kindness about them which one rarely meets with even in highly civilised communities, as well as an earnest desire to contribute to the mutual comfort and enjoyment of all; and notwithstanding that they were of humble origin, a certain degree of refinement and

polish with all. Christianity with them was evidently no mere sentimental theory, but a ruling principle which influenced their lives and actions; not a mere profession of certain doctrines on stated occasions, but a living power, which all the arguments of materialism fail to account for. The fact of these people adopting Christianity in the face of the revilings of their countrymen and the bitter opposition which encountered M.'s early labours, surely affords a practical answer to the scientists who sit comfortably at home, trying to argue away the evidences of Christianity. No rationalistic explanation will suffice to account for it. Christianity evidently meets a want in their lives which their own religious systems fail to satisfy.



## CHAPTER XIII.

ARRIVAL OF ENGLISH MINERS—RETURN TO FOOCOW—TEA TRADE  
—HEAVY FLOODS—MEASURES TO ALLEVIATE DISTRESS—  
GOVERNOR TING—RELIGIOUS PERSECUTION—DEFENCES OF  
THE RIVER MIN—FAREWELL TO FORMOSA—CHEFOO CON-  
FERENCE.

WHILE the 'Lapwing' was at Keelung, the first party of English miners arrived (from Newcastle), and proclamations were posted, warning the people not to molest them. Quarters were erected, as well as a yamen for the official who would reside on the spot to preserve order. The miners spoke hopefully of the prospects of finding good coal, declaring that the surface coal was quite equal to anything they had seen in England.

About the same time the natives became greatly scared at the approach of the typhoon season, and with good cause, for the typhoons are sometimes accompanied with shocks of earthquake; and on one notable occasion, not many years ago, the sea retired from the harbour, and numbers of people ran down to pick up the dead fish, but while so occupied the water came in with a rush and drowned large numbers. The people have a tradition that Formosa once came up from the sea, and are in a great fright lest it should go down again some day.

After a short stay, the vessel took a trip down the east coast to Sau-o bay, where the Chinese have been trying to form a settlement. The bay affords good shelter from the N.-E. monsoon, and in a valley running up from the head of it the Chinese have constructed a fortified camp for the soldiers engaged in road-making. The 'braves,' however, seemed to be thoroughly disheartened, and were being withdrawn. Meanwhile the savages prowled about the neighbouring woods on the look-out for stragglers, and had cut off a Chinaman's head the day before our arrival, almost within sight of the camp. Proclamations were posted, cautioning the settlers against selling arms and ammunition to the savages. From Sau-o bay, we continued our cruise thirty miles further south to Chock-e-day, an aboriginal village. The coast scenery just here was inconceivably grand, mountains rising almost precipitously from the water to a height of six thousand feet. It was impossible to land at Chock-e-day owing to the surf, but the savages soon collected on the beach to the number of fifty or sixty. They seemed very timid, were mostly naked, and carried no arms, and kept dodging from rock to rock. A boat approached the beach as near as was safe, and one of the savages having been induced to come within hearing distance, the friendly nature of our visit was explained to them by M., who had accompanied us, and rewards were promised for the protection of shipwrecked mariners.

The vessel then returned to Keelung, and thence to Foochow.

The tea season had now commenced (June), and on our return to Foochow we found quite a fleet of steamers waiting for their cargoes. The conditions of the tea trade have been entirely altered by the opening of the Suez Canal, for whereas formerly it was carried on by sailing ships round the Cape, the tea is now sent home in fast steamers, completing the voyage in something under six weeks, and the competition is very brisk, the first ship to arrive in the London docks receiving a bonus. In other respects the tea trade is not the profitable business it once was. The importations of Indian tea in an increasing yearly ratio are very seriously affecting the China trade, and I was assured by a high authority, that for the last ten years both tea and silk—the two principal exports from China—have been sold in the home markets at a loss. According to all accounts, the year 1877 was one of the most disastrous for the tea trade, 4,000,000*l.* having been lost between the two ports of Hangkow and Foochow alone.

The day after our return, heavy rain set in, and continued without intermission for a week. The consequence of this tremendous fall, which seems to have been general throughout the Tokien province, was the most disastrous flood on record; the oldest inhabitant is said to have declared that he had seen nothing to equal it in the whole course of his long and chequered career. Foochow suffered terribly.

The city and suburbs gave one the impression of having been bombarded, for the baked mud walls of which the majority of the houses are constructed offered but a poor resistance to a roaring torrent, and were speedily levelled with the ground. The river poured over the bridge of 'Ten Thousand Ages' like a cataract, and through the houses on Chang-Chow Island for two days and nights, and it seemed at one time as if the inhabitants, who were crowded together on the tops of their houses, must be swept away. The floating population of course suffered severely, numbers of boats with crowded families were torn from their moorings and dashed against the parapet of the bridge, without a chance of escape. The wonder is how the bridge stood such a severe trial, for the pressure must have been enormous, being vastly increased by the *débris* which piled itself high up above the piers. The loss of life in Foochow alone is estimated at many thousands, but the authorities have no means of obtaining accurate returns, and allowance must be made for exaggeration. There is no doubt, however, that the loss of life must have been very great. The reports from the country were, if anything, worse : in one district alone, every house within a radius of ten miles is said to have been swept away, while in another part a village containing some two thousand inhabitants completely disappeared.

A strange collection of things floated past the ship, coffins, human bodies, buffaloes, sheep, pigs,

snakes, houses, furniture, and many other articles too numerous to mention. The Sampan people gained a rich harvest by picking up waifs and strays, but some fell a victim to their greed by upsetting. Amongst other curiosities, two little children, one five and the other eight years old, were picked up off the arsenal, floating down in a tub ; a paper was found with them, with directions where they were to be forwarded, and offers of rewards.

To make confusion worse confounded, gangs of thieves roamed about the city, taking advantage of the general panic to plunder and fire the houses. The governor, 'Ting,' whom I have already alluded to, behaved exceedingly well, and did everything that lay in his power to assist the people and mitigate their sufferings. Boats were sent round to pick up those who were cut off by the water, and a reward of ten dollars offered for every life saved by the soldiers, who were ordered to patrol the city and suburbs. Any thieves that happened to be caught in the act were executed on the spot. A boatman who had been trying to extort money from people in danger was executed without trial. It is only right to observe that Chinese military patrols have somewhat peculiar ways of going to work : for instance, one body of soldiers were observed wandering about the streets in the neighbourhood of the foreign settlement, with bamboo rattles, fans, and lanterns. Some of the ruffians who were captured on this occasion suffered one of the worst penalties of

Chinese law, being starved to death in cages. One man was thus exposed for several days near the south gate of the city, and his sufferings are described as terrible to behold. The agonies of these poor wretches are sometimes prolonged by giving them a little congee water (in which rice has been boiled).

Perhaps it may interest some readers to read Governor Ting's proclamation.

'Wên, Tartar general of Fukien and acting governor-general of Fukien and Chekiang, and Ting, secretary of the Board of War and Governor of Fukien, make the following proclamation :—In consequence of the great inundation in this province, causing the dwellings of the people to be submerged, the necessary steps have been taken towards rendering assistance in various quarters by the charitable distribution of alms. Although the force of the waters has somewhat abated, yet there are still a great number of sufferers who have to camp in the open air. As it is feared that lawless vagabonds will avail themselves of the situation, to rob and plunder, we have thought it proper to dispatch a colonel and a lieutenant-colonel at the head of the troops to make frequent reconnoitring in the various quarters. During the day, a great number of boats will be in readiness to assist the distressed, whilst during the night armed bodies of men will patrol the different districts. Should any lawless plunderers be met with, they will be at once apprehended and

summarily executed, as a warning to others. We therefore make known to, and order the military and people of the city and the villages to take due notice of the contents of this proclamation, and to act accordingly. Should they meet any rogues cruising about on plundering expeditions, they are, conjointly with the soldier guards, to surround, seize, and hand them over to the proper authorities, when they will be decapitated, as a warning to others. Thus the lawless will be rooted out and the virtuous be at peace. Do not, on any account, look quietly on without stirring, thus bringing grief upon yourselves.

‘ Respect this ! ’

Another unfortunate result of the floods was the destruction of the first rice crop—a terrible misfortune to the poor people, for they have nothing to fall back on when it fails, the immense stores of grain which theoretically exist being wanting. With a view to propitiating the gods and staving off a famine, the sale of pork was prohibited by the authorities, whilst large orders for rice were sent to Formosa. When any calamity falls on a province, the governor is usually visited with the displeasure of the Emperor, so that the fear of incurring this acts in most cases as an incentive to duty ; but the display of energy and zeal such as was witnessed at Foochow during the floods was something quite unusual on the part of a Chinese official, and it is pleasant to meet with one case at least where a man

in such a responsible position as that occupied by the worthy Ting wins the respect of foreigners. All his official acts since coming into office are on a par with this, and his less honest and less energetic subordinates have fared somewhat badly at his hands. One of the very first things he did was to send round to the officials and magistrates for their lists of untried cases. These were handed in accordingly, some ten, some twenty, others thirty, and so on ; but Ting had suspicions of his own that these returns were not altogether correct, so he sent his own officers round to examine the records and compare them with the lists sent in. The result of this inquiry was startling alike to the honest governor and his corrupt officials. Some lists in which the number of untried cases had been stated as twenty, should have shown fifty ; others were more than a hundred under the mark, and almost all were grossly understated. These cases had been left over from year to year, for the express purpose of extorting money from the parties concerned. Such a vast system of corruption as was here brought to light was sufficient to astonish even a Chinese official, and the consequence was that nearly two-thirds of the officials of the province were degraded, and a report of the affair sent in to the Emperor, requesting his sanction for the measures adopted. Amongst these delinquents was a lieutenant-colonel, who forgot to fill up the vacancies in his regiment, and pocketed the pay. This simple soldier was



further accused of selling opium to the 'braves' under his command, and in consequence sentenced, in company with a certain captain, who had aided and abetted him, to be publicly decapitated in the presence of the troops. It is to be hoped this example will raise the moral tone of the army, and discourage any further attempts to combine trade with soldiering. A few more men like Ting, if they were properly supported by the government, would soon improve the state of affairs in the provinces. Mr. Wolfe told me that he is more than favourably inclined towards Christianity, and acknowledges that its teachings are calculated to improve the people. The American consul has had many interviews with him on matters relating to the missions, and has, so I understand, been invariably favourably received, and gained his end. Indeed, Ting went so far as to tell him on one occasion that he felt sure that the spread of Christianity would tend to the welfare of the people ; and Mr. Wolfe, with others, believe him to be sincere in his declarations. In this respect he presents a striking contrast to Chinese officials in general, who, while profuse in their assurances of friendship and good wishes, are at the same time secretly inciting the people to hostility.

The attitude of this Chinese official towards Christianity contrasts very favourably with that of many foreigners. Many of the missionaries complain bitterly of the indifference shown to their representations regarding the persecution of native

Christians, and the following case, which was related to me by a gentleman in whom I have the utmost confidence, will enable people to judge of the reasonableness of these complaints. The native Christians of a village in a certain province were assembling one evening for worship in their little chapel, when they were attacked by a mob at the instigation of a wealthy and influential person living in the neighbourhood, and the catechist in charge was killed. The missionary at once repaired to the spot to inquire into the disturbance, and was offered a large sum of money by the rich man to hush up the affair. He found the chapel turned into a temple, and idols set up.

On representing the case to the proper authorities, and requesting that the native officials might be communicated with regarding the outrage, he was told that this was not a case of religious persecution, and that no steps would be taken in the matter ; upon which he referred to the toleration clause in the Treaty of Tientsin, providing for the protection of native Christians, and pointed out the evil results which were likely to ensue from neglect to enforce compliance with such an important clause. He was then coolly informed that the clause in question had merely been inserted as a sop to the missionaries, but that the government had not the least intention of enforcing it. The missionary hardly knew which way to turn after receiving such a slap in the face, and no wonder ; for what could be more humiliating

than to be informed that the body to which he belonged had been befooled ?

Proceedings of this sort tend to bring Christianity into contempt, and do far more towards excluding it from China than all the hostility of the native officials. It is simply putting a premium on persecution. Massacres of native Christians need not be wondered at after this. From a political point of view, such a precedent is full of mischief ; for if one clause in a treaty be tacitly surrendered, inducements are held out for an infraction of the whole. *Laisser faire* may sometimes be carried too far.

A straightforward representation of facts to the proper officials is often sufficient to get matters righted. For instance, some time ago, a riot occurred in a village somewhere up country, and an English mission chapel, an American mission chapel, and a Russian store were destroyed by the mob. Four months after the occurrence the American chapel and Russian store had been rebuilt and handed over to their owners by the Chinese authorities, while the English chapel remained in ruins. There had been a little want of firmness somewhere, and here was the result. Discrimination must of course be exercised in these matters, but there is a wide difference between the 'forcible diffusion of Christianity' and the protection of native Christians from persecution.

About the middle of July we ran over to Formosa again, the principal object of our visit being

the discovery of a rock reported off the entrance of Keelung harbour. The search was commenced immediately on arrival, and the fishermen who were consulted in the matter, and seemed to be aware of its existence, probably from its having fouled their nets, undertook to point out its position; but after searching unsuccessfully for two days the vessel went round to Tam-sui. Mackay arrived here about the same time from the interior, and told me the following remarkable story. It appeared that when he left Keelung in the 'Lapwing,' on the occasion of our last visit, a report was at once spread abroad that he had left the island, with no intentions of returning, upon which a party of natives attacked a chapel building near Twa-tua-tia and burnt the roof; while at Satengpo, some soldiers entered the chapel, destroyed a board with an inscription, and grossly insulted the Helper and his wife. This was reported to M. on his return, and he immediately placed the affair in the hands of the consul. The mandarins were communicated with, and replies received in return. These productions were fair specimens of the sort of evasions practised by Chinese officials. With regard to the Satengpo chapel, it was urged that the road in front was very narrow, and that the large crowd which was passing at the time could not well avoid pushing up against the door; whereas in reality there were only some half-dozen soldiers escorting a prisoner to Bangka, and the chapel stands quite twelve feet back from

the road. As to the other business, one might have supposed that it was too glaring for even Chinese official brass to ignore ; but here again they represented that it was quite impossible for a crowd of thirty people to assemble as was stated, without trampling down the grass. It so happened that there was no grass near the chapel. But the consul would not stand this kind of humbug, and ample redress was obtained, and a new board fixed up by the authorities. No further trouble has occurred.

When M. appeared once more in Keelung, the people could hardly believe their eyes, for they firmly believed him to have left for good, and he tells me that when he passed through the town he never saw such a crowd assembled before or since. And now comes the strangest part of the story. A certain wealthy landowner whom I have already referred to owns a town near Bangka, and M. determined on visiting it, with his students, to let everyone know that he was still in existence, and further, to show the people that the late troubles had not frightened or discouraged him. You may picture his surprise on entering the town, instead of meeting angry faces, at being received with a perfect ovation. Presently he heard a gong beating and a man proclaiming to the inhabitants that the missionary had arrived, and that they could have their teeth taken out gratis. This crier, who had been sent round by the mandarin, also told the people

that they were not to call the missionary a 'barbarian.'

Subsequently they were all invited to the rich man's house, and entertained at a splendid dinner; such a reception astonishing M. beyond measure, and he could offer no sort of explanation for it. From here he proceeded to his ruined chapel, and having built a rude sort of shed against the wall, took up his abode there for several days, just to let the people understand that they were not going to get rid of him by burning his chapels.

We left again on the 17th for Foochow, and on arrival took up our old position off the Pagoda. The military authorities of the province had been paying a good deal of attention to the river defences of late, with a view to protecting the approaches to the Mamoi arsenal. Situated some twenty miles up a tidal river, its position is naturally strong, and by a judicious system of forts and torpedoes the approach might easily be made impregnable. The Kinpai pass near the mouth of the river is the first point at which any serious defences are met with, but as these are purely Chinese works, with Chinese guns, they would probably offer no very serious impediment to the passage of a well-armed ship. The most important forts are situated at the entrance of the Mingan pass, nine miles below the arsenal, where the channel suddenly contracts to a width of about four hundred yards, while the mountain slopes steeply up from the river bed.

This part is defended by three water batteries, constructed of granite and mounting a large number of Chinese guns, and two galleried forts on modern principles, one on each side of the river, commanding a long reach. The embrasures are faced with granite, but the masonry is well protected with earth, while the forts are bomb-proof, and are armed with rifled guns of moderate calibre, I believe from Krupp. In addition to these there are two detached towers on a level expanse of ground near a bend of the river higher up, mounting each a heavy Armstrong gun, and commanding the reach extending down to the Mingan forts. None of the forts appeared to be garrisoned, but there was a petty mandarin with a small guard of soldiers in charge of the towers. This officer laboured under the disadvantage of being completely ignorant of the guns he was in charge of, as he ingenuously pointed out on being visited one day. The training of the soldiers, moreover, seemed to be limited to keeping up their knowledge of that wonderful gymnastic spectacle, the pike drill, at which they were diverting themselves when we passed. The authorities had recently acquired two iron twin-screw gunboats (corresponding to our 'Arrow' class, and each carrying one 18-ton<sup>1</sup> Vavaseur gun), which

<sup>1</sup> This force has since been increased by the iron gunboats 'Gamma' and 'Delta,' each mounting one 30-ton gun, and four others of a more improved type, constructed on the Tyne. See Appendix No. 2.

would probably play an important part in the defence of the river, both on account of the small mark they offer to an enemy's ship, their light draught, which enables them to run into shallow creeks, and their heavy armament. A torpedo school existed here up to within a recent period, under the direction of an English civil engineer, so that the authorities are not altogether ignorant of this modern development of 'barbarian' warfare ; but from what I could gather they do not seem to have gone very deeply into the subject, and if the old saying that a little knowledge is dangerous holds good, it is surely applicable to the study of torpedoes.

Early in August we paid another short visit to Formosa, and this time our search for the rock was successful. It was found in the fair-way off the harbour's mouth, and if not accurately known might have been the cause of a serious disaster. I had the good fortune while we were here to witness the first Christian wedding in Keelung. Mackay's little chapel was crowded, and the service might be described as choral. The bride arrived in a sedan chair, which was brought into the building, where she was received by the bridegroom and escorted to the front. She was handsomely attired in native style, with the hair profusely decorated with artificial flowers and 'Kingfisher-feather enamel' jewellery ; the dress being a dark blue, with lovely embroidery. The 'happy couple' seemed very shy



and uncomfortable, as might be supposed, for the ceremony was entirely different to the customs of the country, while the audience was large and inquisitive. Everything went off well, and the event was celebrated by a supper. The bridegroom was the preacher of the chapel. M. told me afterwards that the natives were very favourably impressed with the marriage ceremony : he heard several of those who witnessed it declare it was preferable to their own.

M. had at this time under his care a man whose ear had been torn off by a mob in the streets of Keelung. The poor wretch had been accused of stealing, and soon an angry crowd assembled, tore the ear from his head, and left him bleeding in the streets. It turned out afterwards that he was quite innocent, and I believe the perpetrators of this barbarous act made him some small pecuniary compensation.

The ironclad 'Audacious' had been here during our absence, and M. took the opportunity of showing his students over her, to give them an idea of what the Western nations are capable of achieving. He described them afterwards as being perfectly awestruck ; and the impression derived from the visit was that the people who could build such ships must be greater than the Chinese. After such an insight of the outer world, they began to regard their own authorities with indignation, first for having made them believe that they were the only

civilised nation in the world, and secondly for not attempting greater things.

On returning to Foochow, we found a good deal of anxiety existing amongst the foreign community. During the last China war, the foreigners at Foochow were quite unmolested, business went on as usual, and indeed, as far as the natives were concerned, and the interest they took in it, the war might have been going on in Timbuctoo. This may seem strange, but we must remember the vast extent of the empire, the difference of dialects, the absence of intercommunication on a large scale, the ignorance of the people concerning imperial matters and foreign politics in particular, the want of newspapers,<sup>1</sup> and finally the vigilance of the government in keeping back the truth concerning diplomatic relations with other countries. The popular ideas on these matters are something too ludicrous. Take the following, when our troops marched to Peking and burnt the Summer Palace. The reported official story was strangely at variance with our version of the affair. The people were told that a lot of barbarians had landed, and wandered up to the walls of Peking, where they arrived in a starving condition, and that the Emperor in a magnanimous spirit gave them a large sum of money (the indemnity), to enable them to reach the coast again. A plausible story, very!

When the first rumours of the termination of the

<sup>1</sup> For newspapers in China, see Appendix 3.

Conference<sup>1</sup> reached Foochow, the most absurd reports got abroad ; amongst others, that war had broken out with the 'barbarians,' and that fourteen English ships had arrived in the river, while 2,000 soldiers had landed and seized the Arsenal. When Mr. Wolfe visited the city on Sunday morning, the natives crowded to the chapel, with anxious inquiries as to the truth of this. Such a story gives some idea of the ignorance and credulity of the people, and in the absence of newspapers, of course the government are able to gull them to their hearts' content.

<sup>1</sup> The Conference alluded to was held at Chefoo for the settlement of the question as to the responsibility of the Chinese Government for the atrocious murder of Mr. Margary, a young and highly promising consular official, through the incapacity or connivance of the local officials. The Conference resulted in what is now known as the Chefoo Convention, by which pecuniary compensation was made to the relatives of the murdered man, while increased facilities were granted for trade as well as for the inland residence and travel of foreign subjects. The issue of the Conference was for long uncertain ; feeling ran very high, and it was thought at one time that war was inevitable.

## CHAPTER XIV.

THE NAVAL SCHOOL—CHARACTER OF THE STUDENTS—MEMORIAL TO MR. CARROLL—THE 'YANG-WOO'—A CHINESE ADMIRAL—CAPTAINS OF GUNBOATS—MAINTENANCE OF THE ARSENAL—SCHOOL OF 'TELEGRAPHY—OBSTACLES TO RAILWAYS AND TELEGRAPHS.

I HAVE already alluded to the English school in the description of the Mamoi Arsenal. In a certain sense it corresponds to a naval college in Western lands, for the cadets are instructed here in mathematics and navigation previous to embarking in the training ship. It has been opened again by Mr. Carroll, after a temporary suspension of study. At the expiration of his first term of contract, the authorities, considering themselves competent to carry on the instruction with native teachers alone, permitted Mr. Carroll, as well as the professors in the French school, to return to Europe; but a short trial was sufficient to prove the inefficiency of their own instructors, and so they telegraphed to England, soliciting Mr. Carroll's services for a fresh period. The day I visited the school it contained about fifty students: the first class were working at algebra, simple equations, while the second were puzzling at Euclid, under a Chinese teacher, brought up in the

school. The instruction in both classes is carried on in English. The proposition is first written out on a black board, and the boys are then named in succession to work out the various stages of the proof; and when completed, the example is copied in a fair book for future reference. I examined several of these, and was much impressed with their cleanliness and neatness. Some themes which had been written from dictation were in a capital handwriting, and this is the more remarkable when we consider the wide difference between Chinese characters inscribed with a brush, and an alphabetical language written in a flowing hand with a steel pen. The boys are in school for six hours a day, but a great deal of the work is done out of hours in their own rooms. Sunday is a holiday. The students are partly drawn from Canton and Hong-Kong and partly from Foochow. Those from the south are usually the sharpest boys, but they labour under the disadvantage of being ignorant of the Mandarin dialect, without which they can never hope to get promotion in the government service. Consequently they devote a certain time every day to its study, under a competent native teacher. On the other hand, the Hong-Kong boys are nearly all good English scholars, having learnt it in the government schools of the Island. Mr. Carroll kindly furnished me with the following information regarding the entry of the boys and their qualifications. The manner of obtaining candidates for admission into

the naval school is by placing placards in all the conspicuous places in the city of Foochow. The regulation age was fixed under sixteen, but this has not been strictly adhered to, as some pupils were got by advertising at Hong-Kong who were over twenty. Candidates are examined as to their knowledge of the Chinese classics, and until recently no one was admitted unless he had a good knowledge of the classics and the literature of his own country. The candidates are paid by the government, commencing at four taels per month (about five dollars) and increasing to nine and ten taels, according to merit. Mr. Carroll's functions do not extend to their private quarters, where they are under the charge of a mandarin. The Canton and Foochow boys live apart, and they have separate cooks. Mr. Carroll spoke well of the students, observing that they were diligent and attentive to their work, perhaps more so than English boys, for they work away just as steadily whether he is present or not, and never give him trouble. Intellectually they have nothing to lose in a comparison with the boys of Western lands; in all other respects, however, they are greatly inferior—weak, puny creatures, without a bit of spirit or a spark of ambition, effeminate to a degree. This is of course attributable to the way in which they are brought up. Out of school they just mope about or work at their tasks, they never play at a game, and have no idea of recreation; and on the whole a Buddhist monastery would be more congenial to

their tastes than watch-keeping at sea. Their method of learning the classics is somewhat remarkable, one can scarcely call it novel, for the system has probably been going on for a thousand years. Each boy bawls his lesson out at the top of his voice, and the effect of twenty or thirty learning their lessons in this style may be imagined.

The school is under the control of the Commissioner of the Arsenal, a Chinese official of high rank. According to all accounts, he is a fairly well-informed man, and said to be the best mathematician in China—on what authority I do not know. He held an examination at the school some time ago, setting his own questions, and that he is no novice at mathematics is evident from the fact that out of sixteen boys who were placed on the list of successful ones, fourteen were placed by himself and Mr. Carroll independently of each other, a result which pleased him immensely.

Here is a copy of a memorial presented to Mr. Carroll by his pupils on leaving school for the training ship. It contains a few historical statements not included in our curriculum of education, which will be new to most readers. The original is very beautifully illuminated on a set of silk tablets, the work of the pupils.

*James Carroll, Esq., Chief Director of the Arsenal School.*

‘ Foochow Imperial Arsenal, July 1871.

‘ SIR,—

‘ In the fifth year of the Emperor Tung-Chih, his Excellency Tso, Viceroy of Fokien, memorialised the throne, recommending the establishment of an arsenal as one of the means of strengthening the Empire. His Majesty the Emperor commanded his Excellency Shên, Ex-Governor of Kiang-Si, to erect the necessary buildings at Chung-Tzé, in the prefecture of Foochow, and to appoint Mr. Giguel and others to assist in the undertaking to the utmost of their power.

‘ He (Shên-ta-gên) established a naval school, and obtained a corps of students for it, engaging as teacher James Carroll, Esq., an English gentleman, who taught the principles of navigation. Five years have nearly elapsed since that time, and we, having completed our course of study, are about to sail on a cruise at sea, to prove our ability. For this cruise we have made extensive preparations. Before leaving, we, your devoted pupils, desire to tender you the expression of our gratitude for the care and untiring energy with which we have been taught. Our hearts have, as it were, been knit together ; we feel we cannot part from you without some expression of our thoughts. On this account we approach you with this address.

‘ The principles of instruction which obtain among



Western nations originated with the Greeks, who had imported them from China. In ancient times China used in due order the principles of Reason and Propriety, but scarcely gave attention to the practical principles so highly estimated among Western nations.

‘ In the Tang Dynasty some rude attempts were made in this direction, but with no great success. Towards the close of the Ming Dynasty, under the Emperor Wan-Lik, a person named Mattia Ricci first introduced the sciences of astronomy and arithmetic to China. Nan-wei-Jen and Guai-ya-Lok, also Europeans, distinctly explained those subjects, so that no one is ignorant of the fact that Western nations possess these excellent principles. No person was made, however, to hand them down to posterity.

‘ Our teacher, Mr. Carroll, having mastered these principles to begin with, came from a great distance to China, and has widely disseminated his instructions. He is thoroughly qualified to instruct students in astronomy, geography, arithmetic, &c. &c., never keeping anything back, and being always energetic. Thus those under his instruction imbibe his spirit and approach him with pleasure, and no one departs without learning as much as his capacity may be able to receive from his teacher.

‘ Hereafter we are to manage the sweeping winds, to control the terrible waves, to measure the motions of the sun and stars, to understand the laws

of storms, to explore the islands of the sea, and to investigate the nature of the rocks.

‘All that we have learned from our teacher we shall find by experience to be true in after life. Thus the most formidable difficulties become plain, the most threatening become pacific, and our Imperial Government will extend this system upon the present model to an unlimited extent, and so everywhere civilisation or favour will be received through your means. It is the desire of your devoted pupils to exert themselves for their country. You too, Sir, will be delighted should our aspirations hereafter be fulfilled. Though we are sorry to part from you, we desire so much to serve our government, that we must make our personal wishes of secondary importance. Our patriotism is not to be lessened. Our departure, Sir, will meet with your pleasure and approval. The preceding words will be remembered to all time by your pupils as the expression of their gratitude to you.

‘We are, Sir, your devoted servants.’

Here follow names. (23 pupils.)

The pupils remain here from two to three years, and, after qualifying, are transferred to the training ship ‘Yang-Woo,’ where they learn the practical duties of their profession, besides keeping up their mathematical knowledge.<sup>1</sup> This ship is the largest

<sup>1</sup> Some of these young men have recently been brought to Europe, with a view to prosecuting their studies in the naval establishments of

yet turned out of the Foochow arsenal, and a very formidable vessel of her class. She is 1,393 tons, 250 horse-power, with a complement of 300 men, and armed with thirteen Whitworth guns. The engines and boilers were supplied by a Glasgow firm. Her outward appearance is not prepossessing, but she is said to be fast under steam. The ship when we saw her was in very good order, and remarkably clean, a merit which was due to the energy of the European instructors, for cleanliness is not regarded as a virtue amongst the Chinese. She was commanded at this time by Captain Luxmore, R.N., who had two English assistants. The orders were all given in English, which was the sole medium of instruction ; and this may seem strange, but it must be remembered that the Chinese have no equivalent words in their language, or adequate means of expressing technical terms in gunnery and seamanship.

The men were mostly from the Foochow district, partly boatmen and partly landsmen, and there was a good deal of jealousy between the two. The landsmen looked down on the boatmen, and always made them take their shoes off when they landed ; and this etiquette was observed to some extent on board, where a boatman was afraid to flog a Foochow man hard, for fear of being beaten himself when he went on shore. The men were well paid,

England and France, and have been permitted to join the Royal Naval College at Greenwich. A few have been distributed in the ships of the Channel Squadron.

and provided their own food. I saw them at gun drill one day, but they seemed to treat the whole thing as a joke. I heard, however, that they were very fair marksmen ; good firing being encouraged by a system of prizes.

The midshipmen were kept at their studies very regularly, but whether these young gentlemen will ever make good practical sailors is another question. I understand that they do not take kindly to manual labour, being afraid of soiling their fingers. The costume of these naval aspirants was not of a nautical cut, being just the same as the rest of their countrymen, even to the awkward velvet shoes. Sometimes they were sent for a climb over the masthead, and cut a sorry figure, and a certain number were stationed aloft during the evolutions, but looked unhappy and out of their element.

There were four commanders on board, who carried on the executive duties of the ship under the supervision of the European instructors. The two who promised best were Canton men, but from the jealousy with which these are regarded by the Foochow people, are, unfortunately, scarcely ever likely to obtain command of ships. The 'Yang-Woo' carried the flag of an admiral, but what this officer's functions were I could not discover, for he rarely appeared on board, and when he did, shut himself up in a small highly scented den, somewhere in the middle of the ship, from which he seldom or ever emerged. This sanctum sanctorum was fitted

up in Chinese style, and contained a temple dedicated to the Princess of Heaven, under whose special patronage the naval service is supposed to be. Here the naval worthy beguiled his leisure hours in burning incense sticks, and meditating on his past services, which, as I understand, were not altogether inglorious, for, so history relates, he fought a very plucky action with a pirate once on a time.

The only part of the performance in which the admiral took any active share was the payment of the men and witnessing punishments; and the old man was not at all backward in this respect, for he had a keen sense of the importance of keeping up discipline with the aid of a bamboo, and his liberality of mind occasionally displayed itself in an anxiety to serve out more stick than was required. Whenever one of the jolly tars on board forgot himself, this high functionary was applied to, and came to see the proper measure meted out; and when the punishment had been inflicted the unfortunate delinquent was, with charming irony, obliged to kneel before the admiral and thank him for favours conferred.

What special qualifications this old gentleman had to entitle him to his exalted command were not very apparent, for he knew nothing about steamers, and could not speak a word of English.

The officers in command of the gunboats have mostly been trained on board the "Yang-Woo," and with few exceptions were pupils of Capt. Tracey, R.N. Their antecedents are somewhat remarkable; for

instance, one was a billiard marker, but has since turned out a very smart officer. Discipline in the higher ranks of the service is maintained in rather a strange fashion, judging from the following story, which, as it has been related to me by different people, may be true.

At the time of the Formosa difficulty, when the gunboats were running backwards and forwards with troops, the captain of one of them was impertinent to the Commissioner, and accordingly his presence was solicited at the official 'Yamen,' where upon arrival he seems to have been treated in very much the same way as poor Sancho Panza was when he fell into the hands of the Yanguesian carriers, for they drummed upon his carcass with infinite eagerness and dexterity, and then packed him off to his ship once more. If a Captain Marryat ever appears in the Chinese navy, he will find plenty of amusing episodes to record. It is difficult to say what these ships would do in the event of war. There is a story going about that when the crew of one of them lying at Shanghai heard that there was going to be war with England, they suddenly discovered their presence was urgently required on shore. The captain of another gunboat, on being asked what he should do if an English ship met him and requested him to hand over his command, answered, 'All right, Can do.' The men do not appear to have any great confidence in their officers, and it is doubtful whether the latter conduct them-

selves in such a manner as to entitle them to the respect of their men. The present satisfactory state of their young navy is due altogether to the energy of foreigners, and when this stay is withdrawn it is generally thought that the ships will relapse into a state of indiscipline and disorder.

The Mamoi arsenal and fleet are entirely maintained at the expense of the province of Fokien, in conformity with the Imperial system of throwing the responsibility of the defence of each province on the viceroy. The burden of taxation in the present instance is very severe, and suggests inquiries into the practical advantages gained by such a heavy sacrifice. On turning to the undeveloped state of the country, the absence of roads, rails, or telegraphs, schools and colleges where education in the modern sense of the word can be obtained, the absence of manufactures on any extended or scientific scale, and the rude appliances for agriculture, and finally the corruption and oppression which characterise the government, one is inclined to doubt the wisdom or foresight of the men who have initiated these gigantic war preparations, which give no return, and altogether fail to inspire awe in the hearts of the 'outer barbarians.' Clever and able men they are no doubt in some respects, but they have altogether mistaken their mission, and equally the wants of their country. Their talents and energy have been directed into altogether a wrong channel, and no good can ever result from such a foolish parade of war material

and utter squander of resources. If, instead of thus impoverishing the country, they were to devote one-half of the money to the improvement of the means of communication, and towards the establishment of schools and colleges where the subjects included in all modern systems of education would be taught, they would really be strengthening the country far more than by founding war establishments which they cannot afford to keep-up. The prejudices to be overcome are of course enormous, and would probably prove too strong for any single individual. Even the energetic Ting has to give way to them, and his progress has been too rapid for the Imperial authorities at Peking. One of his last measures was the disbandment of that picturesque but useless corps the 'bow and arrow men,' but orders have since been received directing them to be re-enrolled.

Amongst other innovations a school of telegraphy has been established at Foochow, conducted by the engineers of the Great Northern Telegraph Co. of China (Danish). Some of the students are from Hong-Kong and Canton, and speak English, while others come from the Arsenal schools, where they have already acquired a knowledge of mathematics. The instruction is theoretical as well as practical, combining a good knowledge of the principles of electricity with the methods of working the instruments employed, with a view to fitting the students for posts as telegraph clerks. A few of the most promising ones are to receive a higher education, and



will be sent to finish off at some of the large telegraph establishments in England, where they will receive instruction in the methods of laying down, as well as the proper maintenance, of telegraph lines, with a view to qualifying ultimately as telegraph engineers. The establishment of such a school gives promise of the introduction of telegraphs at some future time. Several attempts have been made by the G.N.T.C. to lay a line overland to Amoy in connection with the European system, but, owing to the hostility of the people and the pusillanimity of the officials, without success. A short line between Pagoda anchorage and Foochow has been working for some time under considerable difficulties, the natives having taken a fancy to the poles, without much regard for rights of property ; but the authorities having now acquired the ownership of the line, the depredations will probably cease. One of the great difficulties in the way of introducing telegraphs and railways into China is the foolish superstition regarding 'Fung-shui;' and even our friend Ting is said to have once raised this foolish spectre, when a railway was proposed. Another serious obstacle to enterprise is the profusion of graves, and as the people not unnaturally regard these with the utmost veneration, engineers would be put to their wits' end how to avoid them. A suitable compensation would no doubt quiet the scruples of many, but the adjustment of the claims would weary out the patience of ordinary mortals,

whilst the wealthy and powerful owners would hold out against any infringement of rights. The only solution to this difficult problem would be to preserve the bones in pots in suitable buildings, and indeed 'bottled ancestors' are even now a familiar feature of all Chinese burying-grounds. If the officials could only be brought to see the advantages of railways, obstacles would vanish with marvellous rapidity, but so long as these gentry are hostile all efforts will prove abortive. Chinamen who have been brought up in our own colonies are fully alive to the advantages of railways, telegraphs, &c., and it is amusing to hear the contemptuous way in which they speak of their officials and national institutions; and when we consider the vast numbers of Chinese who, after a long residence in foreign countries, where they imbibe foreign ideas and make their fortunes, return to their own country, we may rest assured that sooner or later these men will instil a new life into their fellow-countrymen, and awaken them to the wonderful things that are going on all around.

## CHAPTER XV.

ORDERED TO TIENTSIN—THE ‘LAPWING’ LIGHTS ON THE ISLAND OF CHANG-SHAN—WE FIND IT NECESSARY TO LIGHTEN THE SHIP—STRANGE QUARTERS—CONSTRUCTION OF A BREAKWATER—AFTER SEVERAL ATTEMPTS TO FLOAT THE SHIP WE SUCCEED, AND RETURN TO SHANGHAI.

OUR sojourn in this part of the station was brought to a close in the middle of October, when orders were received directing us to proceed to Tientsin for the winter, and as the cold is very severe there, and the ship would probably be frozen in for nearly three months, it was necessary first to call at Shanghai, on our way, to procure warming apparatus as well as suitable clothing for the crew. We were detained here some few days while the stoves and other winter fittings were being obtained, but everything being at length embarked and the vessel ready for sea, we sailed on the evening of November 2. The weather was calm and fine and the sea smooth, and little did we then dream of all the troubles that were to befall us during the next six weeks. Early next morning, however, a head wind sprung up, and before many hours the vessel was diving into a heavy sea, with a strong north-east gale blowing in

our teeth. This continued the whole way to Chefoo, and a fine knocking about the ship got by the time we arrived there : indeed, at one time we almost despaired of reaching it, for our coal was running short, while the wind showed no signs of moderating, and there was no friendly anchorage to run into for shelter. This was a bad beginning. After filling up with coal at Chefoo, we set off again on the evening of the 10th—Friday. The gale had quite blown itself out, it was a calm lovely night, and we looked forward to a quick smooth run across the Gulf of Pechili to Tientsin. Our course lay through the Miau-tau group of islands—forty miles northwest from Chefoo, and at 10.30 P.M., while passing between them, land was suddenly reported close ahead by the look-out man, and before the ship could be stopped she ran on a low bank of shingle, seemingly only just above water in mid-channel. The engines were reversed full speed, while a boat was instantly lowered to carry out an anchor astern, and as the sea was quite calm and the tide rising, no difficulty in floating the ship was then anticipated. Our hopes in this direction were, alas, too soon dissipated, for within ten minutes after striking a terrific squall came up from the N.E., and soon after a gale was blowing from the same point with savage fury. The vessel was at once driven broadside on to the beach, and our operations for floating her were soon entirely stopped. The anchor was however got into the boat, and another boat lowered, to tow it

out to seaward, and after great difficulty they were got away from the ship; but it was soon evident that the boats could make no headway, and at length the anchor had to be dropped, to save them from being swamped in the surf, which was beginning to break heavily. Our only hope was thus lost. A small boat's anchor, with a hawser attached for the purpose of hauling a boat out to when the gale moderated, was however successfully laid out; but in returning to the ship the boat was caught in the surf, capsized, and thrown upon the beach. The crew fortunately escaped, but suffered a good deal from the intense cold. In the meantime the sea had been increasing fast, and was now breaking heavily along the starboard side of the ship, deluging her decks with water and driving her further and further on to the beach. About midnight a brilliant meteor shot across the sky, casting a lurid glare on the scene of our troubles. It was useless now attempting to float the ship till the gale moderated, while on the other hand it was becoming painfully evident that if it lasted many hours longer the vessel would be a wreck, for she was bumping violently, so much indeed that it was difficult to keep one's feet, and the decks were beginning to open. So under the circumstances it was necessary to turn our attention to the safety of the crew and the stores; and accordingly provisions and water were landed, as well as clothes and hammocks, in preparation for the worst, for it was pitch dark, and we were

still uncertain as to our position,—whether the spit of shingle was connected with the high land on each side, and what was even more important, whether it remained dry at high water, for the surf was already washing quite over it, and the tide seemed still to be rising. This was done with some difficulty, for although the vessel was scarcely a boat's length from the beach, the seas washed round her, raising a dangerous chop in the only space where boats could lay. Communication having been established, an officer was sent on a voyage of discovery, and he returned soon after, reporting that the spit was a part of the island, and that there was a village a short distance off. Our anxiety having thus been relieved, a short rest was taken soon after daylight, to enable the men to get some food, for they were pretty well fagged out after working hard for eight hours, drenched to the skin, and with a fierce cutting wind blowing that seemed to freeze one's very blood. Our position was now clearly ascertained. The vessel had run on a narrow strip of shingle about a mile long, connecting two islands, the whole formation being called 'Chang-shan.' This spot is invisible at night, both on account of its lowness, as well as the whiteness of the pebbles of which it consists, and the gap had been mistaken for the channel which lies to the northward.<sup>1</sup>

The tide now began to fall, and soon the stern of

<sup>1</sup> About a year after this, a coasting steamer fell into the same trap and ran on the spit.

the ship was high and dry on the beach. Under these circumstances the only thing that could be done was to lighten her as much as possible, and provisions and ammunition were first landed, so that in the event of the vessel breaking up, we should not be left altogether destitute.

The inhabitants of the island soon came crowding down to see the catastrophe, as well as to pick up flotsam and jetsam. Each one was equipped with a basket and a bamboo rake, with which each little scrap of wood was gathered up as it reached the shore. Some pieces of copper which had been rubbed off were the cause of a keen contest, and when the struggle was over we made the happy possessor disgorge his prey, a high-handed proceeding which he seemed to think very hard lines indeed. They showed no signs of hostility, however, or inclination to plunder, notwithstanding their numbers, for there must have been some three or four hundred. Indeed, they freely rendered assistance in hauling up boats and other heavy things, in return for which we gave them a bag of biscuits, which was devoured with gusto. If the vessel had been a merchant ship with a small crew, no doubt they would have pillaged pretty freely ; for, like the Cornish wreckers, they look on a wreck as a godsend for their special behoof, and seize on everything, with a shocking disregard for rights of property. The crowd of natives became rather cumbersome at last, and as there was a large accumulation of valuables on the beach, it

was thought better to keep the good people out of temptation, so a boundary line was marked out and a cordon of sentries placed to protect the stores.

We were so fortunate as to have a Chinese servant on board, who though a Cantonese, and thus ignorant of the Shantung dialect, nevertheless proved of great use, for he knew the written language, and by this means was able to communicate with the people of the island who could read. He was thus made use of as an interpreter, and a messenger was engaged to take a despatch to Chefoo, where the 'Mosquito' was lying, requesting assistance. The good man started off at once in a junk for the mainland some six miles off, where he landed and rode on to Chefoo, reaching it next day, and performing his duty right well.

In the meantime the work of lightening the ship was pushed on very rapidly, and before night the whole of the provisions, clothes, hammocks, and a portion of the sails and ammunition, were landed, and the boats hauled well up on the beach out of harm's way. The wind had gone down during the latter part of the day, and the sea with it, so another attempt was made to launch a boat, for the purpose of laying out a small anchor, but the surf caught the boat and swamped her, so the project was abandoned, and as soon as darkness set in work was stopped. All hands were thoroughly exhausted and glad of a rest, for they had been hard at work since half-past ten the previous night, with only a short interval for



food. We turned in that night with rather an uncomfortable feeling, for although there was no actual danger, the surf was breaking along the ship's side, and shaking her a good deal ; and if the wind should freshen up again, we knew that we should have to pack up our traps and clear out at the double. Fortunately we had a quiet night, and set to work soon after four next morning, preparing to lay out one of the bower anchors. The wind had quite gone, and such a favourable opportunity was not to be lost. The anchor was successfully hung from one of the boats, but as these had been a good deal knocked about on the night of our disaster, it leaked considerably, and before it had proceeded far the anchor had to be slipped, to save the boat from swamping. This was another misfortune. However, there was a whole day before us, and a sheet anchor in reserve, so the boat was hauled up at once for repair, and preparations made for a fresh attempt. Meanwhile everybody was busily employed in lightening the ship, hoisting out powder and shell, shot, sails, and other stores, as fast as possible, and carrying them up the beach, clear of the tide. The boat was ready soon after midday, and at once launched and brought alongside. A few alterations had been made for the better securing of the anchor, and casks slung under the boat to increase her buoyancy, and this time the anchor was got out without a hitch of any sort, and carried well out into deep water before it was dropped. And now commenced the tedious operation of carry-

ing out the chain cable in short lengths, and shackling them together. This was continued through a bitterly cold night, the men working in spells, and completed at daylight the following morning (Monday, 13th). The two Armstrong guns were next hoisted out, as well as the remaining shot and shell, ballast, &c. The weather continued fine and calm. There was a slight fall of snow, but it soon blew away. The natives got tired of looking at us, and finding no opportunities of enriching themselves, left us pretty much to ourselves. Soon after four the 'Mosquito,' Lieutenant-Commander Paul, hove in sight, and fired a gun to announce her arrival. It was too late by the time she anchored to render any assistance that night, but arrangements were made for next day. The 'Mosquito' brought up the consul from Chefoo, who from his knowledge of the language proved of great assistance in the matter of engaging coolies and storehouses. Next morning at four we began clearing out the coal, which was now the heaviest weight on board, there being nearly seventy tons in the bunkers, and a nasty tedious operation it proved, lasting all day and part of the next. The beach was beginning to present a curious appearance, with stores of all sorts piled upon it, and as there was a certain amount of risk from the exposure of several tons of powder, as well as a number of live shells, it was thought advisable to hire a house in one of the neighbouring villages as a store. There were several houses well adapted to the purpose, but

the owners could not be induced to let them on any consideration. They seemed to be afraid of us, and not knowing quite what our object was, thought perhaps that if once we got a footing there would be no getting us out again. After much difficulty a house was at length procured, and fifty of the natives engaged at 9d. per head to convey the stores across the beach. These good people were at once set to work, and as it was necessary to guard against pilfering, they were sorted out in couples, given a load, and then the whole party started off, with one of our own men in front and another behind, to keep them together and watch the stores. On this principle we kept them going steadily, and found it answer well.

They were mostly fishermen, and as there is little employment during the winter months, this was quite a windfall. The wages may seem small, but in reality ninepence is a good sum for a Chinaman. We found them very willing, tractable, and intelligent in this particular line of business, and of very great assistance ; indeed, I do not know what we should have done without their help, for our own men were very fully occupied in clearing out the ship, and it would have taken us weeks to carry everything across the shingle to the store. Some of their devices for moving and carrying weights were really most ingenious, and they showed a great aptitude for working in concert. If the load was unusually large and weighty, they would first search for one or two long poles, which they would secure to it, and

then getting their bamboos slung to the poles, the coolies would gather round, and after a few false starts and a good deal of howling, give a heave all together, and start off at a jog trot, keeping up in the meantime a monotonous chant, 'Hye-yah-Hu-yah,' &c. &c. Though not over lively in their movements, they managed to get through a very fair amount of work in the course of the day. As regards appearances they were comical enough, looking like large blue dolls stuffed with bran. This quaint effect was due to the clothing which, being of cotton, is thickly padded with cotton wool in cold weather, to afford sufficient warmth. A long pipe with a small brass bowl seemed to be a part of their outfit, for none were without it. They usually carried this in the hand except when working, and then it was stuck in the back of the neck. The tobacco is of the mildest description, and as the pipe only holds sufficient for two or three whiffs, it is in pretty constant request. Physically the coolies were fine men, living apparently on salt fish and millet cake (a kind of coarse brown bread).

The 'Mosquito' had gone round to the other side of the island, where the anchorage was less exposed, and it was arranged that she should come back next morning and try and tow us off at high tide. Accordingly she made her appearance soon after nine and took in the end of our cable, whilst on board we manned the capstan and hove on the anchor which had been laid out on the night of the

12th. We tugged away with all our might for an hour, the 'Mosquito' steaming full speed, but without result. The ship never moved. It was quite evident that if we were to get her off we must lighten her still more, so the 'Mosquito' returned to her anchorage, and we made preparations for hoisting out the six-and-a-half-ton gun, and all the gun-carriages and slides. Another high tide was expected to-morrow, when another attempt would be made, and there was a chance, just a chance, of the 'Frolic' coming to our assistance from Tientsin, so we pushed on the work with all speed.

The preparations for hoisting out such a heavy weight with our scanty appliances were necessarily rather long. They were completed, however, the following morning, and the gun successfully landed on the beach, where it remained, an object of wonder to the natives. While we were thus engaged the 'Frolic,' Commander Dupuis, made her appearance, and was at once informed of the state of affairs. She had arrived just in the nick of time, for it wanted but half an hour of high water, and this would be our last chance for some days. The 'Lapwing' had been lightened considerably since yesterday's attempt, and with the additional force exerted, it was hoped that we should be able to move her; and everyone pulled and hove with better heart, while nearly eighty coolies were brought on board to assist. These good people do not pull quite as hard as they might, but on the other hand they can go on haul-

ing for a long time without a rest. They have a curious way of doing it, too. One of them begins singing a dolorous sort of a chant, and raises his voice every now and then, till the strain is taken up by the rest, and at the same time they fall back with their weight on the rope. It is useless trying to hurry them, for they only smile pleasantly and go on as before.

All our efforts were to no purpose, the ship remained in precisely the same spot, and the attempt was abandoned. The force at our disposal was evidently not sufficient, and the tide was too low to float the ship by at least three feet. There was no alternative, then, but to clear everything out except the boilers, both with a view to lightening her before the next spring tides, as well as to save the stores in the event of bad weather setting in and breaking her up.

We had all been living on board up to the present time, but the captain now decided on hiring a house, seeing that the ship was scarcely habitable, and that we might be driven out of her at any moment. The villages were again reconnoitred, and the same difficulty experienced in getting the owners to let their houses. One man who had offered his house for an exorbitant sum on a previous occasion would not hear of it at any price now. But it was quite evident that a house must be got somehow, so a desirable abode having been chosen, the occupants were ultimately brought to terms.

This was in the village on the south side of the beach, the store being on the north side. It was inconvenient being separated, but unavoidable, and a party of men was at once sent to prepare the quarters for our use. Some of the rooms were full of millet, others stocked with salt fish and firewood, and others occupied by opium smokers and coffins, and they all required a thorough cleaning out and whitewashing. The premises were in the form of a quadrangle, so one side was apportioned to the men, another as officers' quarters, and the remainder made use of as storerooms, for cooking, &c. We were surprised to find the houses so good, well built of stone and brick fixed with mortar, and the roofs neatly thatched with a good thickness of millet straw. The village comprised altogether some seventy houses, and the inhabitants seemed to be of a better class than those of the north village.

One of the coolies had been caught stealing, so he was made a prisoner and handcuffed, much to his surprise and sorrow. This was the first thief we had caught, and, considering the opportunities, it must be confessed they were very honest. The poor wretch was in a terrible fright, so after keeping him tied up till the evening, as a warning to his mates, he was lectured and liberated.

We had a strong blow from the N.W. on the 17th, but as the wind was off shore, the ship was well sheltered. This continued next day, and towards evening a heavy swell caused by the high

sea running outside came rolling into the bay, and broke along the ship's side, shaking her a good deal.

There was soon found to be a scarcity of good drinking water in the village, so one of our fresh-water condensers was taken up and fixed on the beach. The natives were much puzzled to know what it was intended for. One fat old Chinaman altogether ridiculed the idea of making fresh water from salt. However, after watching the apparatus intently through the best part of a day, and at last tasting some of the water, his scepticism quite gave way, and he became a warm friend and partisan for ever after. Our force of coolies had been increased by a party of fifty from the south village, and very soon one of them was caught with an iron bolt secreted in his breast. He was quickly 'run in,' handcuffed, and tied to a heavy weight by his pig-tail. With a view to checking these depredations, it was determined to make an example of our friend. There was no official at hand, so the consul recommended him being packed off to Chefoo, and there to be tried and punished. This was accordingly done, and to make the ceremony as impressive as possible, the whole of the coolies were assembled, and the delinquent untied and brought to the front. The consul then made them an oration, setting forth the evils of thieving, and pointing out the sad end of a thief, as exemplified by their fallen brother, and finally telling them that their late fellow-townsmen was now going to be sent to Chefoo in a British



man-of-war, there to be dealt with by the strong arm of the law. He was then marched off with a guard and deposited on board the 'Mosquito.' I am afraid the multitude were not as much impressed with the iniquity of the offence as we could have wished, and we noticed no expressions of sorrow at the departure of the prisoner. The head man of this last gang we had engaged was a fine old fellow, and most particular in the management of his men. He was always down punctually to time, and before allowing any of them to start work insisted on an officer attending while he called over their names, to see that the right number were there. The 'Mosquito' was now sent to Chefoo for fresh provisions, and brought back a mandarin and three soldiers to preserve order in the island. By the 24th the beach was cleared of everything except the heavy portions of the engines, and the coolies were discharged.

Our quarters were now tolerably comfortable. The weak points were the windows—just slight wooden gratings covered over with paper, those most exposed to the winter gales being closed up with bricks. The sleeping places were those used by the natives—raised brick platforms warmed by a fire lighted underneath, the flue passing through the bricks. The fire, however, was dispensed with. Our quadrangle, too, presented a homely appearance as well as an air of good living, being hung round with hares, pheasants, wild ducks and geese, teal,

&c., besides some fine quarters of beef, all of which had been brought from Chefoo. The island seemed to produce little besides carrots, turnips, and sweet potatoes. The hills were almost devoid of vegetation, but a few gaunt skeletons of trees might be seen standing amongst the villages, which were numerous, the island being thickly populated. Strings of donkeys passed backwards and forwards across the spit, laden with old women and baskets of vegetables, the owners of which seemed desperately afraid of our requisitioning the contents, for they spurred their beasts past with all possible speed. One could hardly help envying the old women, for the walk across the beach was excessively trying, the spit being composed of smooth round marble pebbles, varying in size from a pea to a turnip.

Our only hope now was the expected arrival of the 'Charybdis,' Captain Smith, from Shanghai, and in the meanwhile we continued clearing out and stripping the ship; a most unsatisfactory kind of occupation, after spending two years' constant work on her. There was scarcely anything showing above the hull now, except the lower masts and funnel—she looked a complete wreck.

The 'Mosquito' made another trip to Chefoo, and brought back the harbour-master, Mr. Howard, who very kindly came to offer his assistance in any way that would be most useful; and from his intimate knowledge of the Shantung dialect, he proved of great service in the hiring and management of coolies.

On the 23rd a strong blow came in from the N.E., driving a heavy sea into the bay, which broke on the ship, and shook her most seriously. This was the first north-east wind we had experienced since stranding, and its effect on the vessel showed the absolute necessity of protecting her in some way, if she was to be floated in a seaworthy state. It seemed, moreover, that we should have to lower the stern of the ship by some means, for the tides fell short of the requisite height by several feet, and throughout the winter they would in all probability be still lower. In accordance with these views the construction of a breakwater was begun on the morning of the 24th. The coolies worked admirably, and by the evening had made a good mound at each end. Next morning five hundred coolies were put to work, so as to get the breakwater well out before another gale; but it was soon found that the shingle alone was quite unsuited to the purpose, so recourse was had to bags, a large supply of which had already been procured. The coolies filled and carried them out, while our own people sewed them up and placed them in position. Each full bag weighed about two hundredweight, measuring some three feet deep by two wide. These were laid in tiers, sloping upwards, and formed a very compact and strong wall. The coolies had been engaged at 180 cash (about nine-pence). One day, however, they worked for 150, but a strike ensued, and next morning the wages had to be raised to the old figure. Cash is the current coin

of China (about 1,000 go to a dollar). These are about the size of a farthing, made of brass, with a square hole in the centre, and are strung in fifties and hundreds. Immense quantities of the cash had to be procured from Chefoo, and the counting out and daily payment of the head men was a task of no ordinary magnitude.

On the 26th a large steamer was observed standing in towards the bay, and proved to be the long expected 'Charybdis.' She brought our mails, which were very welcome, as well as instructions to take the officers and crew of the 'Lapwing' to Shanghai in the event of the vessel having to be abandoned.

On the 28th another strong north-easterly wind sprang up, and of course put a stop to the break-water operations. The tide rose to an unusually high point, the water being banked up by the force of the wind; and when it reached its highest, we manned the capstan, hove on the cable, and actually succeeded in starting the bow of the ship about four feet. Here she remained, as the tide fell. It seemed then that our only chance of floating the vessel lay in a really heavy north-east gale, banking up the water, and causing an unusually high tide. But on the other hand the accompanying sea might break her up, or at least shake the vessel to such an extent as to render her unseaworthy. The damage inflicted so far was comparatively trifling, considering the amount of bumping she had sustained. Nearly all the false keel was gone, and the bottom planking

badly rubbed, but the frame of the ship was perfectly sound. She leaked but little, and if we could only succeed in floating her, there would be no difficulty in keeping the leakage under ; and with this object the boilers and donkey-engines had been preserved intact.

The gale freshened towards night, and when we left off work the seas were breaking heavily on the ship, though, owing to the partial protection afforded by the breakwater, the consequences were not so serious as might have been. Soon after eight, one of the men on guard reported that the ship was beginning to work, and was gradually forging along the beach, from the force of the waves striking her, so down we all went, either to heave her off or pick up the pieces. It was a fine clear frosty night, and a magnificent surf breaking grandly on the beach. The particular spot where the vessel lay was partially sheltered by the northern point of the island, so that she was never really exposed to the worst sea. We clambered on board with some difficulty, the gangway of planks and spars having been washed away, and at once manned the capstan. The ship seemed to be all alive, and the tide promised well, but after a long tug we only managed to move the bow off a foot or two, and there it stuck. Next morning, the gale having abated, another anchor was laid out to seaward, and the plan of the breakwater somewhat modified ; while the fact of the ship having been started from the position in which she had stuck so

long, raised our hopes of being able eventually to float her; and great preparations were made for an expected high tide on December 3, which would probably be our last chance for many months.

It had been decided that in the event of the ship not being floated on the date in question, the 'Charybdis' would embark the officers and crew, stores, &c., and return to Shanghai, leaving Commander Sir W. Wiseman, with one or two officers as well as a small party of men, on the island, to guard the ship during the winter.

The intervening days were employed in embarking stores on the 'Charybdis,' and building the break-water, which with occasional repair would, it was thought, afford a thorough protection to the vessel.

Another coolie had been caught stealing bags, so he was handed over to the mandarin, who had him spread out on the ground and bamboosed on his seat of honour. The castigation, though of the mildest description, was effective: we had no more depredations. About the same time we had to deal with two delinquents amongst our own people—a Maltese cook and a Chinese stoker. The former, it appeared, had been improving the opportunity on the night of our shipwreck by collecting all the clothes he could lay his hands on, and stuffing them into a bag, with which he coolly walked on shore one day, to the astonishment of his acquaintances, who knew his wardrobe to be of the scantiest nature. He escaped detection for some time, but one bright

sunny day he was induced to disport himself in some of his recently acquired finery, and was at once pounced upon by one of his brethren of the pot, who recognised a missing suit. Our friend was not a bit abashed, however, and loudly protested his innocence, but the evidence was too strong for him. The other offender was an insignificant little Chinaman, who, in a moment of despondency begotten by the disaster, had solaced himself overmuch with sam-shu, the immediate effect of which was to loosen his tongue with a result which was as surprising as it was utterly shocking. For four whole hours he made night hideous with his wailings, pouring out an uninterrupted torrent of the most awful language conceivable in 'pigeon English.' Certainly his vocabulary was extensive if not choice. He was very penitent next day, and very ill. With these exceptions the conduct of our own men was admirable throughout. Our preparations for what was expected to be the final attempt to float the vessel being completed, we repaired on board about ten P.M. on the 3rd. In addition to our own men, there was a large party from the 'Charybdis' and some fifty coolies brought in to assist. The tide would reach its highest about eleven, so as the time approached every one began to heave and haul, and it was thought that if anything could move her the vessel would certainly start now, but all our efforts were to no purpose. She just started a few inches, and then stuck fast again as the tide fell, and we returned to our quarters pretty

well convinced that the ship was fated to remain there for the winter.

Our last chance having to all intents and purposes gone by, the arrangements for embarkation and departure were completed, and the day fixed (the 6th). Meanwhile the works on the breakwater were hurried on with.

On the evening of the 5th, the men who were to remain as guard were told off, and the rest were ordered to hold themselves in readiness for embarkation next morning ; and the majority of officers and men turned in that night, fully persuaded that it would be their last together for many months. These arrangements, however, were shortly destined to be upset, as the sequel will show.

During the afternoon another north-easter had sprung up, and as it freshened towards nightfall there was just a chance of another high tide, and if such was the case, we should of course make one last effort to get the ship off. But after all our previous attempts and their barren results, I do not think many of us entertained very sanguine hopes of success. Still we would try.

Soon after ten p.m. the captain, who had been anxiously watching the ship with another officer, and observed that the tide was already higher than on any previous occasion, ordered the crew on board with all possible speed. On arriving at the vessel it was observed that she had already been driven some way along the beach, and by the lively



way in which she was working and lifting to the surf, which was rolling in with tremendous force, it almost seemed as if she was afloat. Here indeed was a chance, and one not to be lost. The gangways had of course been washed away, and we scrambled on board as best we could by a rope ladder over the stern, and at once manned the capstan. To our astonishment the cable gave; we thought the anchor must be dragging; but no, the ship was certainly moving, though bumping heavily still, as the seas lifted her and then let her down again on the shingle. Finding this to be the case the men hove with better heart, and before half the people could get on board the vessel was pulled so far from the beach that the ladder would no longer reach, and communication was cut off. We could hardly believe that the ship was really afloat, but there was no doubt about it. The men hove round cheerily, the cable came in fast, and with each heave of the sea she increased her distance from the shore. Soon the bumping ceased altogether and the floating of the ship was an accomplished fact. Once only she struck for a short time, and we began to despair, but a succession of heavy rollers gave her a friendly lift, and off she sprang again, and now lay quietly enough in deep water—none too deep however, for there was only about eighteen inches under her stern, and the tide was falling, so we hove her out as near to the anchors as we dared, and wished for daylight.

When we had time to take stock we found only thirty men on board, besides the captain and three officers: the rest were on the beach, looking and longing. Our condition was destitute enough, without provisions and without boats, but having accomplished the great feat of floating the ship, we had no difficulty in reconciling ourselves to small discomforts, such as drenched clothes and the keen-cutting blast of the north-east gale. It was a source of great satisfaction having succeeded in floating the vessel with our own men and resources, for the other ships were of course ignorant of the important fact until informed by signal guns and rockets, when assistance was rendered freely enough. The vessel showed no signs of leakage, though in case of the pumps being required a boiler was lit up in readiness. So after giving three cheers to celebrate the happy event, and serving out a glass of grog all round—some brandy having been discovered by a fortunate chance—we took a rest.

To return to the people on shore. As soon as they found communication with the ship cut off, an attempt was made to launch the life cutter, but being a heavy boat and the beach shelving steeply, she was capsized in the surf and thrown up again. A whale boat was now tried, and this being a lighter boat, with better success; she got safely through the breakers and alongside the ship. Amongst other passengers was the captain's steward, a most correct man, whose equanimity nothing ever disturbed.

He appeared on board neatly dressed, as if nothing had happened, saluted his master, and drew a flask from one pocket and a packet of sandwiches from the other. The next thing was to get some food on board, so the boat was veered astern as near the beach as safety would admit, keeping well clear of the surf. A rope was then thrown on shore, and a cask of cocoa hauled off, followed soon after by another containing biscuit, beef, rum, &c. The cocoa was particularly welcome, and in spite of its journey through the surf on a frosty night, besides a trip of nearly a mile along the beach, was as hot as could be.

In the meantime it had been arranged that the 'Frolic' should tow us out of our dangerous position, and soon after daylight she appeared in the bay. Hawsers were got on board with considerable difficulty, the cables were then slipped, and the vessel was towed round in safety to the anchorage. There was a heavy sea running outside, and as the ship was excessively light, she bobbed about like a cork, and rolled alarmingly.

The 'Lapwing' being now afloat, and in no danger from leakage, the plans for separation and embarkation were of course upset, and it was necessary to make a fresh programme. The great object was to get the ship to Shanghai without delay, for the winter was setting in with heavy gales and extreme cold, and the longer we remained here the greater would be the risk, not only as regards the

passage down, but in keeping the ships in such a stormy locality. It was ultimately decided that the 'Charybdis' should tow us to Shanghai; but first we were to rig the 'Lapwing' partially, in case of encountering bad weather on the way, and the ships being separated. It was absolutely necessary, in any case, first to embark our principal weights, for the ship was much too light in her present condition to go to sea with safety, so we commenced at once the tedious operation of getting in our stores, provisions, shot, ballast, sails, &c. The engines were just bundled on board without any attempt to fix them, both on account of the time it would have taken, as well as the impossibility of getting them into working order again, without a factory close at hand, to replace losses and breakages. Native junks were hired to expedite matters, and the various storehouses cleared out with the utmost rapidity. The 6½-ton gun was a difficulty again, as we could not well spare the men, so a leading inhabitant was given a contract to embark it and deliver it alongside, and he collected some hundreds of the natives, dragged the gun through the shingle by sheer force up one side of the spit and then down the other, and placed it in a junk.

On December 6 rain set in, and two days after we had an inkling of the sort of weather in store for us, the decks being covered with snow, with icicles hanging from the skylights, while a strong N.E. gale sprang up and put a stop to our operations.

The natives of course refused to work, as they always do when it rains or snows, for fear of wetting their wadded clothes. Our departure from Chang-shan was fixed for the 16th, and by this date all was in readiness, but early in the morning another northeaster sprang up, and our sailing had to be deferred. The gale blew furiously throughout the 16th, 17th, and 18th, accompanied by blinding snow-storms and terrific squalls, the decks being again a mass of snow and ice, and the thermometer down to 21°. The morning of the 19th broke calm and fine, and our departure accordingly took place. The 'Frolic' towed us out of the anchorage, and very soon we were passing the scene of our misfortunes. Our farewell of Chang-shan was under more favourable circumstances than our introduction to it. The island lay peacefully enough, with the snow-clad hills glittering in the bright morning sun, and the white-capped mountains of the mainland towering up beyond. The sea lay like glass, the refraction was very great, and the low spit of shingle, on which the ship had stuck so long, and on which she seemed fated to remain, stood up prominently from the water. The bay was soon run past, and thus after an eventful six weeks we bid adieu to the dreary island of Chang-shan.

As soon as we had made an offing the 'Charybdis' took us over from the 'Frolic' and towed us the rest of the way. Towards night a strong northeaster sprang up, with blinding snow. The ship

began to tumble about, and as we were a little uncertain as to the thickness of planking between ourselves and the water, some anxiety was naturally felt as to leaks, but the vessel showed no signs of weakness, and, indeed, ever since she had floated the leakage had steadily decreased. The gale soon went down, and for the rest of the voyage we had smooth water. At Shanghai the vessel was docked, and remained there about three months while the repairs were being executed.<sup>1</sup>

<sup>1</sup> For drawings, and explanatory details relating to the operations for floating the ship off Chang-shan, see Appendix.

## CHAPTER XVI.

THE 'LAPWING' TAKES ANOTHER FLIGHT—THE PEIHO FORTS—  
CLIMATE OF TIENTSIN—AMUSEMENTS—START FOR PEKING—  
CHINESE INNS—ASPECT OF THE COUNTRY—FIRST IMPRESSIONS  
OF PEKING—ARRIVAL AT THE LEGATION.

THE 'Lapwing' was ready for sea again in March, and was ordered to Nagasaki and thence to Tientsin. On arrival at the former place we found the rebellion in full swing, the harbour crowded with Japanese men-of-war, and steamers arriving and departing daily, carrying troops and stores to the seat of war, and returning with the wounded. On shore, however, there was little excitement and no enthusiasm, the soldiers embarked very quietly, the majority being mere boys, and it was easy to see which way the sympathies of the people lay. The wounded seemed to be well cared for, and were tended by native doctors trained in foreign colleges. Temporary hospitals had been improvised in all parts of the city, and even the new college, established on foreign principles, had been closed, the pupils sent home, and the building turned into a hospital.

On the way to Tientsin we passed our old friend Chang-shan island, glowing in a bright sunset, with

a glassy sea, and looking harmless and inoffensive. There was the fatal beach, with all its unpleasant reminiscences, weary trampings backwards and forwards, long hours of tugging at the cables through bitter cold nights with the spray drenching one to the skin, and the final pull which brought her off. It all seemed a horrid nightmare now. And then away to the left was the village which had been our temporary home, with light sprays of blue smoke curling up from the houses, and all looking so calm and peaceful. We would have liked to ramble over the place once more, to visit our quarters and look up our old friends, but we had to push on, and this time gave the island a wider berth, arriving next day off the Peiho. The disaster on the Peiho has probably slipped away from most people's memories in the face of the tremendous events of the last ten years in Europe; but eighteen years ago it had a terrible significance, and the expedition under Sir Hope Grant, which was sent out to retrieve our prestige and punish the Imperial Government for the gross insult to our flag, was one of absorbing interest. Its successful issue, and the important results achieved, are well known, but few people are perhaps aware of the formidable works since constructed on the site of the old Taku forts, to prevent any future barbarian invasion from this quarter. The forts have been entirely rebuilt and enlarged, and are receiving an armament of rifled guns. The land-faces have been better cared for this time, as,



when last taken, our troops landed some miles to the northward in the Peh-tang river, and took the forts in the rear, a manœuvre which the Chinese pronounced unfair. The mouth of the Peh-tang has likewise been fortified, so that an expedition would now have to choose another basis of operations.

The treaty port of Tientsin is about forty-five miles up the Peiho river, which winds in the most eccentric fashion through an ugly mud plain, thickly sprinkled with villages. Sometimes the river bends so sharply, that cannoning off one bank to the other can hardly be avoided ; but as the banks are of mud no harm comes of it, unless, indeed, the bow digs in and the current catches the vessel, swinging her across the river, when she has to wait for turn of tide, and stops the traffic in the meanwhile. Then there is an enormous junk traffic, and the navigation is rendered still more exciting by the habit these craft have of clustering thickest in the bends. The banks are mostly lined with garden patches and peach orchards, and in spring, when vegetation bursts into life, and the fruit trees are white with blossom, the country has a bright appearance. The winter aspect is dismal enough, a dull brown being the prevailing tint, without relief of any sort. Irrigation is carried on on a vast scale, and at high tide the banks are lined with couples swinging up water in baskets ; the ladies, who seem to do more than their share of the work, sitting on chairs, and gorgeous as butterflies in dresses of blue and scarlet.

The meaning of Tientsin is 'Heavenly Spot,' but if this be a Chinaman's idea of Paradise, it would be interesting to know what sort of a conception they have formed of the opposite extreme, for a more 'earthly' spot it would be hard to find—a mud plain stretching away on all sides, and the horizon line unbroken except by conical mud pies and mud villages ; while the river answers to the description of the Styx, the regions of the dead occupying a wide zone round the city, and giving the country a most deathly aspect. The climate of Tientsin is the reverse of what one expects in a heavenly spot, with a winter of almost arctic severity, while in summer the heat is quite equal to, if not worse, than that of the Indian plains. Frost usually sets in at the beginning of November, and from December to March the river is closed with ice several feet in thickness. The winter, however, is by far the pleasantest season, the atmosphere being dry, and the days almost always bright and sunny ; while as regards amusement, there is always capital skating and coursing. The North China ponies are strong, wonderfully hardy, and nearly all good jumpers. They come from Mongolia, where they roam about the plains in herds of many thousands, but the breeders never allow mares to leave the country. A good pony costs about 6*l.* here. Even riding has its drawbacks, however, for besides the absence of any place to ride *to*, the country is so thickly sown with coffins, often only a few inches under ground,

that not infrequently the pony crashes through a lid, to the serious risk of legs and neck, not to mention the confusion below. We got up several paper chases, and even polo, while we were here, in which the officers of an American man-of-war joined with much zest. The jumps consist of ditches and mud walls, and as the country is partitioned off like a chess-board, with squares of infinite number, there is no difficulty in picking out a good line of country for a run, with occasionally even a water jump. Tumbles are pretty frequent, but the consequences are seldom serious.

Our first introduction to the place failed to impress us with its charms as far as climate is concerned. Thermometer at  $84^{\circ}$  the day of arrival; two days after, ice; then up to  $96^{\circ}$ , and two dust storms in succession: this was a little strong at starting, and a longer acquaintance prejudiced us still more against Tientsin.

I took an early opportunity, before the great heat set in and travelling becomes unbearable, of visiting Peking. There are two ways of getting there—by the river, which passes within twelve miles of the city, or by road, either in carts or riding. Being anxious to economise time I chose the latter, and rode up, with a cart for the groom and baggage. The distance by road is eighty miles, and the journey is usually divided into two stages, passing one night on the road. The first is the longest—forty-five miles—and I was not sorry when at a late hour in the

evening we reached the halting-place, after being in the saddle since half-past five that morning. Being ignorant of the language as well as of the road, I was of course obliged to keep company with the cart, while conversation was limited to half a dozen words for want of a larger vocabulary ; but the road has been travelled by foreigners for many years, and the people are accustomed to barbarian ways, so I experienced no difficulty of any sort. The inn where we put up was just one of the wretched squalid places which are found in almost every village in China, and a short description may prepare intending tourists for the treats in store. The 'inn,' then, consists of a large quadrangular building, one end covered in to house the 'cattle,' and a row of dirty cells on each side for the accommodation of travellers. A brick platform is raised some three feet from the ground at the end of each room, for sleeping, and warmed in winter by a fire of charcoal or millet stalks lit underneath, the fumes from which invariably fill the room instead of the chimney. An American missionary has thus graphically painted the delights of a Chinese inn. 'The table is presumptively rickety—perhaps minus a leg—and plastered with a thick layer of greasy dirt, the results of decades of alternate untidy meals, dust storms, and wiping with a filthy cloth. The chairs, if there be chairs—if not, the benches—are examples of the total depravity of things, and show how long articles of furniture can be afflicted with the rickets

and yet survive to plague the human race. The pile of mud and bricks which does compound duty as a "stove bed" is covered with a mat deep in the dust of ages long since fled, but upon your arrival a weazen-faced man may perhaps make his appearance with the fragment of a broom, wherewith he dislodges the whole of this dust into the air, whence in due and rapid course of gravity it lights again where it was before. There are besides a multitude of little reasons why the traveller does not feel perfectly happy on a Chinese K'ang, and in summer they are sure to be appreciated. Towards winter these organisms hibernate, but the first traveller who has a fire built beneath him soon comes to be wakefully conscious of their presence.'<sup>1</sup> Of course one has to take all one's sleeping furniture as well as provision for the inner man, and you retire for the night with an uneasy feeling that the last occupant may have had small-pox or some such loathsome disease, the infection from which is still lingering about the couch. The cuisine is not of the highest order, but in the event of private stores running short, tea, tough chickens, eggs, and rice can always be obtained, as well as hot water at any hour of the day or night. As regards the Imperial highway from Tientsin to the capital, one's notions get a severe shock on finding it to consist of a rough tract, winding across the country in a serpentine fashion, and not 'made' in any sense of the word.

<sup>1</sup> *Glimpses of Travel in the Middle Kingdom.*

The ruts vary in depth from a few inches to many feet, and if you picture to yourself a cart track through a field at home, after leading turnips in wet weather for a fortnight, you have a very fair idea of the high roads of North China. Being often below the level of the ground, heavy rains lay them completely under water, through which the traveller has to wade for miles together in a delightful state of uncertainty as to the situation and depth of ruts, and with the almost certain prospect of a ducking. The carts are well adapted to the roads—very light; very strong, and very uncomfortable: they have no springs, and if the precaution to pad the bottom and sides with the thickest of mattresses before starting be neglected, a short ride will shake the occupant into a state of jelly. It has been truly said of a North China cart, that having once started you lose your seat and never find it again till the end of the journey, and yet they are the only means of locomotion, and the one and only way in which these much enduring people have transported their carcasses for ages and ages. The carts are usually drawn by two mules—the leading one driven tandem, with the traces secured to the axle, close to the right wheel. No rein is used, the animal being supposed to answer to the whip or driver's call, but in reality to neither, for it always follows its own sweet will amongst the young crops on either side, seeking pastures new with a fine contempt for authority. Now and then the driver wakes up and recalls his recalcitrant

mule to a sense of duty by a succession of yells and tremendous whacks on the hind quarters, but these reminders have not a lasting effect, and an unusually tender bit of corn or a tempting bean-stalk proves irresistible. The fields have no sort of protection against marauders, but the farmers make fruitless efforts to keep the traffic off their land by digging deep pits at intervals along the roadside, the only visible result of which is to drive the carts further into the crops by way of avoiding the ruts. If a wrong turn is taken the carters have no compunction in driving a bee line across country till they hit off the right track—standing corn offers no impediment. Our route lay through a flat uninteresting country, entirely agricultural, and very thickly populated, large villages occurring every half mile; but each one is a dirty repetition of its predecessor, and notwithstanding a few trees, utterly wanting in beauty or picturesqueness. The people would still seem to derive a certain amount of placid enjoyment from the contemplation of the 'barbarian' traveller, notwithstanding the frequent opportunities afforded, and invariably turned out as I passed, the children shrieking with laughter, while their elders, who had discovered the vanity of things, looked on with the quiet smile of contempt. The scene which usually takes place on the entrance of a foreigner into an inland city has thus been felicitously described. 'The advent of foreigners, an event of extreme rarity, is sure to produce the most immediate and

surprising results. The moment that the strange hat and clothes are sighted, the beholder stands in the shop door as if petrified. But the recovery is almost instantaneous, and the spectator then darts into a back room, whence he immediately emerges with seven other spirits filled with the same emotions as himself, who for a moment gaze in silence, and then burst into one irrepressible fit of laughter. This is contagious. It spreads like wildfire in the gathering crowd. It is impossible not to laugh yourself when you see little children scream with delight, and aged opium smokers, whose faces ordinarily have no more expression than a mud god, light up with keen appreciation of the extraordinary spectacle. Eagerly the exclamations fly about. Did you see them? What is it? Where did they come from? Alas! what a beard! And to all observations and inquiries there is a general chorus from all sides in every possible key, and with all variations of accent: Yang-kei-tze! Yang-kei-tze! How in these remote regions, where foreigners are so rarely seen, the epithet of "foreign devils" comes to be so instantaneously suggested at sight of strange features and apparel is worth inquiry.<sup>1</sup>

Nearly all the people were out in the fields, ploughing, or sowing the second crops, the spring corn being already well grown. The soil is only turned up a few inches with a rough wooden plough,

<sup>1</sup> *Glimpses of Travel in the Middle Kingdom.*



drawn by teams of a most varied description, for instance—two oxen, two donkeys, two mules, a cow and a mule, a cow and a donkey, a donkey and a mule, a cow, a donkey, and a mule. There may have been more variations, but I do not remember them. Very often a young donkey runs alongside as ‘larn pigeon.’<sup>1</sup> The grain is very regularly sown, partly by hand and partly drilled—the Chinese have the reputation of drilling everything but their armies. A man follows with a basket of made soil, which he lays over the seed, while another levels the crease.

Our road followed more or less the direction of the river, cutting off the bends, and it was curious to see the endless strings of junks being ‘tracked’ up stream to Tung-chow, the depôt for Peking. The whole of the tribute rice, amounting to millions of tons annually, is thus conveyed to the capital, and the greater part of this is for the consumption of the Tartar garrison, who receive their pay mostly in kind. At the time of Lord Macartney’s embassy, Sir George Staunton informs us that not less than a thousand large junks were engaged in the service of the government between Tientsin and Tung-chow, while upwards of five hundred men were employed in ‘tracking’ up the boats conveying the embassy and suite. In some parts of the river there were as many as forty and fifty junks following close upon each other, and from eight to ten men on each tow-

<sup>1</sup> Pigeon English for being broken in to its work.

line, so that the number of men thus employed must be prodigious.

The neighbourhood of Tung-chow was the scene of the great engagement between the Chinese forces and the Allies on their advance to Peking, and here also is the bridge of Pah-le-chio, which the Chinese so stoutly defended, and from which the French general Montauban took his title of Palikao. We left this away to the right, and soon after noon passed several extinguisher-shaped tombs, stone tortoises with tablets on their backs, and burial-places of great families enveloped in poplar groves. Other signs of the proximity of a great city there were none; no busy traffic, no bright suburbs, the highway still a track through soft sand. On emerging from a cutting, we saw a high wall in front, with a moat—this was Peking. It has been said that travellers on first coming in sight of Peking have been so overcome with emotion and admiration, as to descend from their horses, shake hands, and congratulate each other on having come so far to see such a magnificent city. They must have been of a very emotional temperament, for most people experience feelings of disappointment at first sight of the object of their ambition—feelings which a closer acquaintance seldom fails to increase.

Crossing a tumble-down bridge, we entered the east gate, passed the guard-house, where passports are supposed to be viséd if the 'guard' are sufficiently awake, and struck a line through the Chinese

city for the Chien-mun gate. It may be as well to explain that Peking is divided in two, the northern half being the Tartar city, while the southern is Chinese, an immense wall, with watch-towers at intervals of a mile or so, separating the two. The difference is more theoretical than real, as far as nationality is concerned, but the Tartar city is by far the finest, as finery goes in Peking, and contains the 'Imperial City' and palaces. A great deal of the space included in the Chinese city is unoccupied, and one wanders through gardens and cornfields, and vast park-like enclosures surrounding temples, as if in the country instead of the heart of Peking. We skirted the wall of the Tartar city for nearly two miles before entering, and then I had to trust to my carter's knowledge of Peking to find the English legation. At this point, by some sudden freak of nature, the leading mule, a docile inoffensive-looking creature, who had scarcely been guilty of a trot the whole eighty miles, suddenly started off as if possessed, rushed down a steep place towards the black putrid moat, and dragging his mate, cart, and driver, *volens volens*, after him, threatened destruction to all concerned. But fortunately the groom was a man of resource, and by a quick manœuvre succeeded in heading the evil beast, and staving off a worse calamity. The animal was soothed, and relapsed into his customary paces; but from our meanderings through many by-ways, and general uncertainty as to direction, I began to suspect that

neither groom nor carter had clear ideas as to my destination or the way to get there, and these suspicions changed to firm conviction on our finally bringing short up in a blind alley. And now the shaft mule refused to back; but at last a happy thought struck someone. The leader was brought to the back of the cart, traces secured, and by dint of sheer hard work pulled cart, shaft mule, and all out of an awkward dilemma. Before starting from Tientsin I had found and noted the Chinese word for English Legation, a precaution which now proved to have been a wise one, for both my 'guides' proclaimed their ignorance and helplessness by their faces; and on pronouncing the magic name, it was caught up and repeated by the crowd which had quickly assembled to see a barbarian in difficulties. Guides innumerable sprang forwards, and the word had the effect of sharpening memories, for a faint gleam of intelligence passed over the driver's face, and ten minutes later we were in the Legation grounds, and one at least of the party hastened to wash off lingering reminiscences of Chinese inns.

## CHAPTER XVII.

PEKING—PUBLIC WORKS—TARTAR CITY—THE PALACE—TEMPLE OF HEAVEN—FORM OF WORSHIP—TEMPLES OF AGRICULTURE AND LEARNING—OBSERVATORY—*CHINA-MANIACS*—THE GREAT WALL—MING TOMBS—THE SUMMER PALACE—RETURN TO TIENTSIN.

THE Legation buildings are all in one large compound, and very compact. The premises once belonged to a Chinese duke, and the old palace is now occupied by Sir Thomas Wade, the rooms having been altered to suit foreign tastes, and renovated and redecorated in Chinese style. The colours employed by native artists are always of the most brilliant kind, red, green, and blue predominating; but, as Sir Gardner Wilkinson observes in reference to the ancient Egyptian artists, 'they guard against the false effect of two colours in juxtaposition, as of red and blue, by placing between them a narrow line of white and yellow,' and the result is harmonious and pleasing.

Most of the foreign Powers have their legations in Peking, and all within a short distance of each other; and these, with their suites and employés, together with the Europeans employed under Mr.

Hart at the customs, and those at the foreign college, as well as a numerous missionary body,<sup>1</sup> form a comparatively large foreign community. Winter is perhaps the most trying time, when they are cut off from the world outside, and thrown back on their own resources in the way of amusements and occupations; but the monotony of Peking life is relieved by theatricals, balls, and one winter a duel by way of variety and excitement, an incident in high life which must have afforded topics for discussion for many months after. Altogether there are worse places perhaps than Peking for a temporary exile. Peking is probably *the* dirtiest capital city in the world—in dry weather enveloped in clouds of black dust, and in wet, converted into a sea of black mud. In its works it presents some striking contrasts of misery and magnificence, and yet it is said that there is not that awful gulf between the classes which is the disgrace of so many European cities. It is certainly a wonderful place. Its size alone is wonderful. The vast extent and solidity of its wall is wonderful. The traffic and bustle of the streets is wonderful; but what is wonderful beyond measure is the accumulation of filth everywhere, and the awful state of the roads and drains. The

<sup>1</sup> Most of the English and American Societies are represented here, and there is a hospital for natives in connection with the London Mission, under Dr. Dudgeon, M.D. A girls' school has been established under great difficulties, and the management was conducted with admirable tact and ability by Mrs. Edkins (London Mission), whose death in the autumn of 1877 proved a very severe blow to the cause of woman's education in Peking.

designers of the city laid out in the first place a vast system of drains, to all appearances well planned and well constructed. It is needless to say that through ages of neglect they are now useless. They have been opened up at different periods and never been reclosed, so that it is not uncommon to meet with a yawning abyss in the middle of a frequented thoroughfare. After heavy rains the drains are flooded, and the streets are mostly under water, and the pitfalls being hidden, people are occasionally drowned in them. Peking is a city of magnificent distances, and many of the public works are on the grandest of scales, but dirt and disrepair meet one at every turn, and of the most glaring kind. This, however, is characteristic of the empire—universal decay—worship of the past, and a total absence of originality, enterprise, or public spirit amongst the people or their rulers. The main streets are as wide, perhaps wider than those of many English towns, with a raised causeway in the middle for the heavy traffic, but no attempt is made to macadamize or keep the road in any sort of repair, so that in dry weather it has a six-inch coating of dust, which rain converts into a still worse condition of mud. The only attempts at ‘road making’ which came under my observation were in certain parts of the city where the drains and cesspools on either side were being emptied, and the contents hove up on the road to amalgamate with the filth already accumulated there ; and then they have a very simple, if a nasty,

system of watering the roads, by scooping up the water from putrid puddles with long ladles, and scattering it far and wide, regardless of passengers. The result of these misdirected efforts may perhaps be imagined by a lively imagination, for it beggars description. Altogether the municipal arrangements are shocking to the barbarian. The principal gateways through the walls of the Tartar city are paved with immense granite blocks, many of which, being of softer nature than their neighbours, have worn away, leaving a deep pit, and every cart as it passes tumbles in with a shock which would shake most carts to pieces, to say nothing of the victims of misplaced confidence inside. A very small outlay would replace these missing links, an expenditure which would soon be repaid by the saving of wear and tear to carts; but no! there the holes have been for many years, and thus they will remain, for *nothing* is ever repaired in this wonderful city. Anywhere else the people most concerned would have pitched in a few bricks or stones, but in China they do things differently; and one cannot help watching with blank astonishment as each cart tumbles in, and apparently without causing any surprise or annoyance to their occupants, who seem to be quite unaware of anything unusual taking place. Truly it has been said that 'custom doth make dotards of us all.' One reason why public works on a large scale are seldom, if ever, attempted at the present day, is the immense additional expense incurred by the 'squeezing' propen-



sities of officials. The smallest outlay on labour or material is soon quadrupled by the extortion of subordinates, and thus the government is shy of attempting anything. I was told by a gentleman, well acquainted with Pekingese ways, that on the occasion of a late Imperial pilgrimage to a temple, the roadway was levelled and holes filled up, but that no sooner did the procession return, than all the material was cleared away again. They *are* a wonderful people.

The wall round the Tartar city is a stupendous work, varying in height from fifty to sixty feet, and averaging about fifty feet in thickness : its length is some fifteen miles. The Chinese city covers about the same extent of ground to the southward, is protected by a smaller wall, and the circumference of the whole is about twenty miles. In the middle of the Tartar city is the Imperial city, likewise enclosed by a wall ; and inside this again the Palace, to which no one excepting the immediate employés are ever permitted access. No foreigners have penetrated, but a very fair view of the huge establishment may be got from the city wall. There is nothing grand about it. The buildings are regular and plain, but the roofs, which are covered with bright yellow glazed tiles, give them a showy appearance. To the northward of the palace is a queer conical mound, about 800 feet high, said to be made of coal, turfed and laid out as a garden, with trees and summer-houses.

It takes many days to see all the curious and inter-

esting sights of Peking, with its Lama Temple, Confucian Temple, Temple of Learning, of Heaven, and of Earth, and every other kind of temple, not to mention bazaars and curiosity shops which abound here. A full account of all would be tedious. The Temple of Heaven is one of the most beautiful in Peking, standing in a large park-like enclosure, with avenues of magnificent old yew trees. No native is ever admitted here, unless employed on the premises. Foreigners get in for a 'consideration,' after much haggling as to the amount.

There happened to be a lady with our party, and the 'consideration' was so exorbitant that we had to decline. The temple's guardians can as a rule reconcile their consciences to the admission of male barbarians, but ladies, no! — unless an enormous salve be offered. People sometimes solve the difficulty by climbing the walls, a manœuvre which the keepers seem to regard as perfectly legitimate. The grounds remind one of an English park, and when we saw them they were one blaze of purple flowers. The worship of Heaven which is performed here is the most ancient form of worship in China, and no certain records exist on the subject as to its origin, but it is known to be much older than Confucianism or Buddhism. The Emperor repairs here once a year, and after fasting for three days performs the various ceremonies in connection with the worship, and sacrifices on the altar. The ritual is of an elaborate nature, and the prayers which the Emperor

recites in his capacity of minister to Heaven are couched in the most humble terms, and express sentiments worthy of Christian admiration. The duties of the Emperor with regard to his people, as well as his sense of responsibility to some higher power for the manner in which he acquits himself of his imperial duties, may be gathered from the following prayer, which was offered up by the Emperor on the occasion of a long drought. 'I, the minister of Heaven, am placed over mankind, and made responsible for keeping the world in order, and tranquillizing the people. Unable as I am to sleep or eat with composure, scorched with grief, and trembling with anxiety, still no genial and copious showers have yet descended. . . . I ask myself whether, in sacrificial services, I have been remiss? Whether pride and prodigality have had a place in my heart, springing up there unobserved? Whether from length of time I have become careless in the affairs of government? Whether I have uttered irreverent words, and deserved reprehension? Whether perfect equity has been attained in conferring rewards and inflicting punishments? Whether, in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether, in the appointment of officers, I have failed to obtain fit persons, and thereby rendered government vexatious to the people? Whether the oppressed have found no means of appeal? and whether the largesses conferred on the afflicted southern

provinces were properly applied, or the people left to die in the ditches? . . . Prostrate, I beg Imperial Heaven to pardon my ignorance and dulness, and to grant me self-renovation, for myriads of innocent people are involved by me, a single man. My sins are so numerous that it is hopeless to escape their consequences. Summer is passed, and autumn arrived—to wait longer is impossible. Prostrate, I implore Imperial Heaven to grant a gracious deliverance,' &c.<sup>1</sup> Nothing could exceed the nobility of the sentiments here expressed, and there is no doubt that the Imperial conscience must have been very fully alive to the frailty of unassisted human nature when this prayer was first uttered. The form remains, but it is to be feared the spirit has departed from Imperial rule. The Chinese government is now beautiful only on paper.

The Temple of Agriculture is on an equally magnificent scale, covering a large extent of ground and enveloped in beautiful trees. Agriculture is considered the most honourable of occupations, and once a year the Emperor repairs to the temple in great state, and goes through the various operations pertaining to agriculture, ploughing with his own hand a piece of land, while the officials follow suit—a sort of Imperial ploughing match without prizes. He then offers up sacrifices on a vast scale to the deity presiding over the department of agriculture.

<sup>1</sup> *Chinese Repository.*

The buildings are of the most elaborate style of Chinese architecture : white marble has been used lavishly, and the carving is extremely rich, but here, again, ruin, decay, and shameful neglect meet one on all sides. The Imperial plough, which one might reasonably expect to find in a place suitable to its glorious traditions, is just thrown in on top of a lot of common ploughs, and quite uncared for or respected ; and the immense bronze caldrons and implements used in the sacrificial ceremonies were left just as they lay after the last ceremonial—not even cleaned out. Meanwhile some high official is drawing a fat salary for his nominal care of the establishment ; but *laissez faire* is the order of the day in Peking, from the carters, who prefer breaking their wheels to filling up the pits, to the officials of the different departmental boards, who draw their pay and let the wind blow them along.

The Temple of Learning, one of the most beautiful, and from its associations perhaps the most interesting building in Peking, is in just such a state as the rest. The throne on which the Emperor sits to receive the successful candidates at the examination, tables, chairs, and everything pertaining to the place, stood literally two inches deep in dust, and will remain so until just before the next ‘exhibition day.’ The temple stands in a large quadrangular enclosure, with a colonnade along the enclosing wall, under which are rows of stone tablets, with the entire works of

Confucius engraved on them. These are held in the utmost respect, and people come long distances to get 'rubblings' from them.

One of the largest buildings in Peking is the Lama Temple, which is used by the Mongolians, who flock to Peking in great numbers at certain seasons. The worship is a form of Buddhism. The rooms adjoining contain about a thousand Mongol priests, dirty, savage, and illiterate. We stayed to hear the service, which was chanted in chorus by the whole body of priests. Punctuality would not seem to be a high virtue in their eyes, as the last ones 'loafed' in quite half an hour after service began. The most noteworthy feature was a bass voice, the wonder of foreigners, who all declare it to be in a lower key than was ever heard before. It sounded like a drum. The priests wear a yellow helmet, almost precisely similar in shape to that of the ancient Greeks, and all sorts of theories have been started as to its origin.

Perhaps the most interesting of all the sights to foreigners is the Observatory, which was built by the Emperor Kang-hi, who has been spoken of as 'the most liberal and enlightened of Chinese monarchs,' in the sixteenth century, under the direction of Father Verbiest, a Jesuit missionary, and remains as a monument to the zeal, ability, and sagacity of its designer. The fact that this man was placed at the head of the Board of Astronomy, while even the Emperor condescended to take lessons in mathe-

matics from the Jesuits, shows that a more liberal and enterprising disposition existed at one time with regard to foreign intercourse than at the present day. To the Manchu conquerors are usually attributed the existing restrictions and exclusiveness. The instruments are of bronze, of magnificent proportions and of beautiful workmanship, and consist of an armillary sphere, an equinoctial sphere, a celestial globe, and an azimuth horizon, but through neglect and exposure are now of course useless. The object-glasses, telescopes, and reflectors have long since disappeared, and it is whispered that the united talents and wisdom of the present Board of Astronomy are incapable of putting them in repair, or utilising them. Weeds threaten to envelop them. The Chinese character is certainly a riddle, for in many respects they are a practical nation, but their veneration for the golden past neutralises all attempts at progress. The Peking cart is fairly typical of the people—mentally: each one is moulded after the same pattern, from which there is no deviation; every bolt is in the same place and of the same shape, while such small decorations as are attempted are precisely similar.

Next to their dirty condition, the most striking features of the streets are the shop fronts, some of which are perfect marvels of carving and gilding. 'Curio' shops abound, and most exquisite specimens of jade carving, Cloisonné ware, and old bronzes can be got here. The prices are exorbitantly high,

and hours of talking have to be gone through before a bargain is struck. Occasionally a good piece of old china can be picked up, but foreign purchasers have sadly spoilt the market; and then many of the wealthy Chinese gentry are enthusiastic and discriminating collectors of old china, and are well versed in the history of its manufacture. Some people are foolish enough to prefer modern ware, and do not trouble about the age of the pot so long as it is pretty, denying that because things are old they must necessarily be beautiful—a heterodox opinion, which sets 'china maniacs' by the ears. Peking is a perfect Paradise for these poor folk, who heartily join in with the worship of the past, and empty their purses, to their own satisfaction and other people's amusement, with the utmost alacrity. The amusement is an expensive one, when every year of life adds a dollar to the value of the article; and the 'cunning Chinese' has discovered the weakness, and taxes it heavily. There is no denying the fact, however, that the Chinese were the first porcelain manufacturers in the world, and some idea of its antiquity may be gathered from the discovery of porcelain scent-bottles of precisely the same shape and style of ornamentation as those made at the present day, in the Egyptian tombs. The earliest mention of its manufacture in Chinese records is found in the seventh century. An 'elegant extract' on one of the bottles above mentioned, to the effect that 'the bright moon shines through the firs,' shows



that poetical feelings were alive in the Chinese mind at that early period.

Some of the principal streets are lined with booths, where Dutch auctions are going on from morning to night. The articles are mostly second-hand clothes, amongst which are beautifully embroidered silk dresses, which have been worn for a season by the ladies of the palace, and then disposed of. Sedan-chairs are rarely met with in Peking, as officials of a certain rank only are permitted to ride in them. Merchandise is transported on the backs of camels. These animals usually go about in strings of five, and are very numerous in the city : they come down from Mongolia in the autumn, stay till the following spring, and then return. The Mongolian market, where these people encamp with their cattle, is quite one of the sights of the city.

There would seem to be a wide difference of opinion as regards the population of Peking, for while some authorities estimate it as high as 3,000,000, McCulloch gives 1,500,000 as the probable extent ; others again incline to the opinion that 700,000 is a very liberal estimate at the present time.

Archery is a favourite amusement with the young bloods of Peking. Proficiency is a qualification in the literary examinations, and accounts for the very serious way in which the practice is gone through. The elderly Pekingese are very fond of birds, and take them out on their walks, secured to a piece of stick, a custom which is preferable to

that of carrying lapdogs, like certain fond and foolish people at home. Another curious feature of the city is the quantity of tame pigeons sailing overhead. One bird in each flock has a whistle fastened under the tail, which is blown by the action of the air as the bird travels, and has a very singular effect. The whistle is made out of a small round gourd, with a bit of bamboo for mouthpiece, and is scarcely appreciable in weight. The object is, some people say, to frighten hawks, or, like the 'bell wether' sheep in a flock, to guide the rest.

The Foreign College, under a Dr. Martin, is struggling into a healthier life, and at last there is some faint prospect of the successful students getting employment at the foreign embassies, if, that is to say, China really intends to wake up from her long snooze, and send ambassadors to all foreign courts. The word 'college' is perhaps a misnomer. The students are mostly, if not all, adults, supported by the government and taught little beyond languages. It meets with plenty of opposition and obstruction from Chinese officialdom, which regards everything new as necessarily evil.

My room in the Legation looked on to the grounds of the Imperial stables, and every night I was awoken by an unearthly din, as if all the tin kettles in Peking were being shaken together. This, on inquiry, proved to be the watchman's rattle—such a rattle! I was fortunate as regards the time of my visit, as there were other travellers staying at the

Legation, and a party was made up for the 'Great Wall.' There is an inner and outer wall north of Peking, and as they are the same in point of size and material, people usually content themselves with visiting the nearer one, which is about forty miles from the city. The outer wall is more than double this distance, and of course those who are adventurous enough to go so far look with contempt on less ambitious travellers. The point at which the inner wall is struck is in a mountain pass some 2,000 feet high. The first day's journey brought us to Nankow, a town at the entrance to the defile, where we put up in a new and very clean inn, with pictures, and polished tables and chairs. Early next morning we started off on donkeys for the 'wall,' as the road is far too rough even for ponies, and yet this is one of the great highways from Mongolia into China, with an enormous traffic. We passed a continuous stream of camels, mules, and donkeys, conveying produce and merchandise to the capital. Once upon a time a good paved road led over the pass, the remnants of which, as well as of bridges, still remain, but it has been allowed to fall gradually out of repair till it exists in name only, every vestige almost has been washed away by winter torrents. Some parts are so bad that nothing but the surest-footed of beasts can venture up or down.

Donkeys are just adapted for this sort of climbing; they need no guiding, and never stumble or even slip so long as you give them a perfectly loose

rein. We passed a blind man, picking his way without any apparent difficulty, guided probably by the noise of the traffic, and I understand that this is no uncommon thing in China. About half way up the pass there is a handsome archway, with inscriptions in six different kinds of characters, which possesses great interest to Chinese scholars and antiquaries. The arch is described by that ancient Venetian, Marco Polo, who gives a drawing of it.

The 'myriad mile wall,' as the Chinese call it, was built about 200 B.C., to protect the country from incursions of the northern tribes, who, like the Scottish freebooters, had a habit of making raids on their neighbour's property. They were all mounted, and would sometimes swoop down in a body of two or three hundred thousand at a time, so that a wall was about the most effectual means of stopping them. Its length is estimated at 1,500 miles—McCulloch says 1,250—but no one has 'stepped it out,' so a mile here or there is of small import; but a great portion is little more than a bank of earth or gravel, with occasional brick towers, for the builders just used the materials at hand. Its average height is twenty feet, including a five-foot parapet, and thickness at the base twenty-five feet, diminishing to fifteen on top; and thus, as far as size is concerned, it falls far short of the wall of Peking. Its climbings and wanderings are the most curious feature, and in this respect it presents about the most remarkable instance of misdirected effort in the history of wall

architecture. It crosses one ridge five thousand feet above the sea level, and runs for miles and miles along rugged mountains, where no infantry soldier would dream of venturing without insuring his life—much less Mongolian cavalry. Both in conception and execution it partakes of barbaric splendour. Sir George Staunton tells us that to raise the men for building it, the Emperor commanded that three out of every ten men throughout his dominions should work at it; and afterwards two out of every five people were requisitioned for the purpose, and the wall was finished in five years. The inhabitants of each province worked as near their own abodes as possible; but either by the length of their journey or the difference of climate, as well as the scarcity of food in these desolate regions, it is said that almost the whole body of workmen died unexpectedly, and that such a hubbub was raised in consequence, that the people rose and murdered the Emperor and his son.

Judging from the small portion we saw, it seems to have been well built on a granite foundation, the rest of blue brick, with watch-towers every two hundred yards. After filling our pockets with relics from the shrine of our pilgrimage, we mounted our steeds and then scrambled down to Nankow again.

Next day we started for the celebrated Ming tombs, a collection of vast mausoleums where the emperors of the Ming dynasty were buried. There

are thirty in all, and they are built on the lower slopes of a range of mountains, enclosing a valley, where they rest in solitary grandeur. Each tomb is enclosed by a wall, and covers many acres of ground. We visited the principal one, and before reaching the tomb itself passed through a magnificent hall containing the emperor's tablet. The roof was supported by thirty-two pillars, formed of single trees, eleven feet four inches in circumference and sixty feet high, brought, I believe, from Corea. The transport of these immense trees, in the absence of good roads, must have been a work of no ordinary difficulty, but neither trouble nor expense is grudged in the construction of Imperial tombs. From a recent account by a missionary, who witnessed the moving of a somewhat similar weight, the Chinese would seem to follow the practice of the ancient Egyptians, as delineated on their tombs; and in a country where labour is abundant and cheap, such a method would be the most natural. The building in question is going to ruin fast, for want of ordinary care, large trees being permitted to grow in the roof. Behind is an immense mound, planted with trees, and containing the body. The approach to the valley containing the tombs first passes through a very handsome marble 'pailau,' or gateway, and then through an avenue of colossal stone figures, partly human and partly animals. These are in pairs, the first seated and the next standing, but they are sad caricatures. Once there was a fine

paved road and marble bridges—needless to remark the remains only exist at the present time.

The inn we stopped at for lunch had been bespoken by an official, who was momentarily expected, but a little persuasion induced the proprietor to let us in, on condition of our clearing out at short notice. The preparations for official occupation were limited to sweeping the dirt into a corner, and hanging some dirty red rags about the room. Next day we had arranged to meet a party from Peking at the Summer Palace, and after seeing the ruins to return together to the Legation. To speak of the Summer Palace is a little ambiguous, for strictly speaking there are two immense parks, a short distance apart, with an endless collection of palaces, temples, and summer-houses—namely, Yuen-ming-yuen and Wan-show-shan. The first of these was, before its destruction by the allied armies, the principal residence of the Court, while the latter was more of a resort for purposes of pleasure and worship. Yuen-ming-yuen is closed to visitors, but can usually be seen by means of civility and bribes to the gatekeepers, and is worth a visit, though in utter ruin. Wan-show-shan is always accessible, and the gardens are one of the most charming picnic places conceivable, where one can wander for hours through shady walks, amongst temples and summer-houses, rockwork and fishponds, through tunnels and caves, and all the charming devices which centuries of labour and expense had collected

here for the amusement and gratification of the Court. The hill itself, which is one vast assortment of buildings, is said to be artificial, the soil having been excavated to form a lake. A marble balustrade runs round the garden, on the brink of the lake, which is dotted over with islands, connected by marble bridges of quaint design. It must have been a very Paradise, but the destroyers did their work almost too thoroughly, and all the dainty buildings, which were once its pride and joy, are now little more than a heap of bricks and rubbish. Notwithstanding the wreck, there is still enough left to give one a faint idea of its former magnificence; and occasionally some beautiful glazed tile or lovely little gem of sculpture crops up, and makes one long to have seen the original from which it has parted. The flower vases in white marble must have been marvels of art and design, all sorts of scenes being represented on them. Vast sums have been frittered away in freaks of childish fancy—a junk, for instance, natural size, in white marble, with capstan, helm, and all complete. The glazed tiles of various colours, which were extensively used in decorations, are exceedingly handsome, and many remain in a perfect state. The carving everywhere is elaborate to a degree, but one gets a little wearied in finding the same design repeated on the same portion of each building, and then they are purely mechanical: one rarely meets with copies from nature, except, perhaps, the bamboo. The



entrance is guarded by a magnificent bronze animal, intended, I believe, for a lion, but, like all such attempts, a caricature. A close inspection shows the casting to have been very faulty, a mass of flaws, which have been so skilfully doctored, by letting in small squares of the same metal, as to be practically invisible. The same applies to the castings at the Observatory.

On our way back we visited a wonderful bell, said to be the largest hung bell in the world. Both inside and out is a mass of inscriptions. It is only struck in times of extreme drought, and is said to be an infallible rain producer.

In justice to the foreign community at Peking, I must not forget to mention that they have introduced, amongst many other excellent things, gas and strawberries, so we must hope better things of Peking in the next few centuries.

The rain came down in torrents for three days before I started for Tientsin again, and the roads in consequence were in an awful state, very Sloughs of Despond. The cart had to wade for miles through from two to three feet of water, and the mules nearly came to grief over and over again in the deep ruts. My groom had been improving his time at Peking by learning the art of cookery, and to my utter astonishment, when we put up at the inn for the night, brought me a capital omelette. Beyond the narrow escape of the leading mule from drowning in a rut of unusual depth, Tientsin was reached without any adventure worth recording.

## CHAPTER XVIII.

TIENTSIN—SMALL-POX—A SERIES OF DISASTERS—LOCUSTS—  
MARKET GARDENING—VARIETY OF PRODUCE—INFERIORITY OF  
THE FRUIT—ARCHERY—VACCINATION—MANNERS AND CUSTOMS  
—RIVER SCENE—JUNK ARCHITECTURE—THE CITY—OXFORD  
STREET—OCCUPATION BY THE ALLIED TROOPS—RESULTS.

WE had the satisfaction, soon after our arrival at Tientsin, to receive the thanks of the Lords Commissioners of the Admiralty for the success of our efforts to float the ship off Chang-shan.

On the Queen's birthday we got up some athletic sports, at which the sailors of a Russian gunboat were invited to assist, and the Muscovites carried off some of the prizes. The Eastern question was not discussed that day.

The sudden changes of temperature in the spring and autumn at Tientsin are particularly trying, and account in great measure for the sickness amongst the natives at the later period. Small-pox is very prevalent, and will continue to be so until the authorities enforce vaccination, which is already practised on a small scale by their doctors, who have learnt it from foreigners. The vaccine is procured from the missionary hospitals. The prevalence of the disease in autumn is attributed to the people withdrawing

their winter clothing from the pawnshops, where it has been stored during the summer, and thus spreading the contagion abroad. Pawnbroking here is somewhat different to that at home, for the poor people simply deposit their clothes in the pawn-shop for lack of stowage-room in their own wretched houses. The last few years have been most disastrous to the poor people of this province, what with floods, droughts, famines, and ravages of locusts, causing acute and widespread suffering ; and the year of our visit was no exception, the crops being very light, and far below the average, while the famine fever which had originated with and been carried about by the refugees from the stricken districts, had proved terribly fatal. Then in the early spring dense flights of locusts passed over the country, devastating wide tracts. These insects are much used for food, and the people compensate themselves thus in some degree for the loss of crops. The insect is fried in fat, wings and all, just like a fish. They are caught mostly by dragging the fields with nets, but when quite young and still unable to fly they are trapped as follows. A triangular enclosure of matting is built, open at the base, and a hole dug in the ground, containing a large jar, at the apex. The fields are then beaten, and the locusts driven into the enclosure, and then at last into the jar. The officials make no serious efforts to relieve the suffering on these occasions, treating the whole matter with indifference. Here and there, perhaps,

an exception may be found, but as a rule their neglect is beyond question. The foreign communities have contributed most liberally towards the relief of the poor people in the famine districts, and the money has been distributed by the missionaries with judicious care. The public granaries, which are theoretically stocked to meet these deficiencies, seem to have been empty as usual ; and independently of this, the system itself has been objected to as contrary to sound principles of political economy. The famines seldom extend beyond one or more provinces, and if the means of communication between different parts of the empire were more convenient and rapid, the merchants themselves would, no doubt, meet the deficiency much more effectually than the government. The antiquity of the institution is shown by the mention made of the public granaries for the relief of the people in famine, by two Arabian travellers in the ninth century.<sup>1</sup>

The aspect of the country as the summer advances is widely different to that described on our arrival, and from the vast number of gardens, as well as the rapid succession and variety of crops, the landscape passes through a series of transformations of a most varied and pleasing kind. What first seems to be a barren plain of baked mud, slowly develops into cornfields and gardens of surprising fertility, presenting a scene of life and industry not to be surpassed. Many places which in the early spring, when the corn was just shooting up, were familiar enough, are now scarcely

<sup>1</sup> See Appendix, No. 5, *Public Granaries in China*.

recognisable, while the roads are completely hidden by the tall millet. The market gardens, which stretch almost uninterruptedly along the river banks, present a busy scene from early morning till long after dark, for the land requires incessant irrigation, and a large part of the population are thus engaged, lifting water from wells and tidal creeks by means of the shadoof, or pole and bucket. The men work almost naked, sometimes quite so, in the hottest sun.

The customs of the people seem to be precisely the same as they were in Lord Macartney's time, for in reading the account of the passage of the embassy up the Peiho in the year 1792, one might take it to have been written yesterday, so exactly does it describe the scenes of to-day, and no doubt twice this period back would have found the people very similarly situated and employed. The gardens are quite the most attractive feature of the country, and worth a visit at any time, if only to study the variety of produce, as well as the neatness and the assiduous care and industry bestowed on them. The entire absence of the abominable system of manuring practised further south enables one to do this without being instantly driven off by the stench. The only manure I observed seemed to be formed from vegetable matter, such as leaves and stalks, which are laid on the roads, and there left till beaten out and amalgamated with the soil.

Almost all our English vegetables are grown, and many others. On the first day's visit the

garden is perhaps found to be entirely devoted to onions, leek, and garlic ; a short time after, you find the ground cleared, the onions dried, and stacked up in large heaps ; again a few days, and there is a fine crop of gigantic radishes as large as parsnips, and lettuces. These are pulled up, and a little later you find the garden turned into a melon bed—marsh and water melons. These soon come to maturity, and are stacked up like cannon balls, awaiting transport to the markets ; while more lettuces are put in, or perhaps turnips, pumpkins, and vegetable-marrows. Indian corn is grown largely, and cabbages form an important item ; green peas, as well as French beans, are also cultivated, though in smaller quantities. The creeper of the sweet potato is trained to grow on trellis-work like the vine, so as to economise ground, instead of straggling all over the place, as it does in the south. The same structure supports a crop of water melons or pumpkins, and indeed every little patch of land is utilised in the most praiseworthy manner. The quick rotation is astonishing, and is due to the incessant irrigation and the intense heat of the sun, which converts the land into a forcing-bed.

On the whole, both fruit and vegetables are far inferior to our English produce. Apricots, plums, peaches, apples, and pears are both cheap and abundant, but with rare exceptions they are wanting in flavour, a fact which is owing in great measure to the habit of pulling the fruit before it ripens. The

natives pay the penalty for their depravity of taste in frequent stomach-aches, and stomach complaints are very prevalent throughout the fruit months. Grapes come in last of all, in September, and bear off the palm as regards quality and flavour. This fruit is preserved throughout the winter by burying underground, and by this means an uninterrupted supply is kept up throughout the year. The apples are very like what a kid glove stuffed with cotton wool would be, if it be possible to conceive such a dainty. Similarly the pears resemble sweet turnips, while the peaches are either tough or bitter. On the whole the fruit cannot be pronounced a success. The Chinese gardeners obtain better results when they confine their attentions to the less ambitious cabbage or the brobdingnagian radish. Their minds have not yet sufficiently escaped the trammels of Confucius to admit of their doing justice to the luscious apricot or downy peach. At Shanghai, where there is a large foreign community, and in consequence a steady demand for ripe fruit, the growers have so far conquered their prejudices as to pander to the foreign taste, and condescend to leave it on the trees till it reaches maturity. Such a disinterested display of pro-foreign sentiment is worthy of imitation in the treaty ports generally, and may be welcomed as a sign of progress. The fruit of the lotus is in great request amongst the natives as an article of food. Could this have suggested the 'Lotos-Eaters,' who came from—'a land where all things always are the same'?

All the fruit is so cheap as to be within the reach of the poorest coolies, and their capacity for stowing away water melons and pumpkins is truly astounding, and fully accounts for the aches which their flesh is heir to. This kind of diet is not of the bone-and-muscle-producing species, yet it is wonderful the amount of hard work these deserving but unfortunate class of men get through without running to seed. It must be admitted, however, that if, as is declared, a Chinaman prides himself on the circumference and symmetry of his belly, these coolies have little to boast of. The native fruit-vendors set up their stalls under every tree and at every corner, keeping the sun off by means of a shade or umbrella, and preserving the freshness and bloom of their wares by ice, and a steady and liberal application of cold water in the form of a douche. With regard to the heavy crops, the land is first sown with wheat, barley, and maize : this is ripe early in July, and instead of reaping it with scythe or sickle, they resort to the exceedingly simple plan of pulling it up by the roots. Millet is next put in, and by September the country presents an unbroken expanse of waving millet. It usually grows to a height of from ten to twelve feet, and some stalks have been measured fifteen feet. The grain grows out of a tuft, like some of our ornamental grasses, at the head of a stout perpendicular stem, from which large leaves, like the leaves of maize, sprout at intervals. While the grain is ripening the leaves are



cut from the stem, and carried away for firing during the winter, and after the grain is gathered the stems are carefully stacked for future use in thatching and fencing. No portion is lost or wasted.

The remarkable contiguity between the living and the dead is a feature essentially Chinese, and Tientsin is, as I remarked, no exception to the rule, the abodes of the living and resting-places for the dead being jumbled up in the strangest confusion, and often brought into direct antagonism. In such cases the dead have to give way, but not without a struggle, as the wrecks of coffins, and casual skulls, shin bones, and such anatomical curiosities as time and the dogs have failed to devour, go to show. Their much vaunted, and often quoted, reverence for the dead, seems to evaporate on these occasions, and nobody's 'cheilde' is too often left out in the cold, or bandied about till mother earth receives her own once more. The mud pies erected over the remains of departed generations can scarcely be taken as emblems of immortality, for time and floods prove effectual levellers, thus setting a limit to the posthumous claims of the dead to the lands of the living. Nature in this respect is wiser than man, who would show his respect for his ancestors to the fifth and sixth generations, by depriving himself of his birthright, and converting his fields into mud pies.

The country is fairly sprinkled with villages, built on raised mounds to escape the floods. The

houses are mostly constructed of sun-baked bricks, and every man is not only his own architect but his own brickmaker.

The population of Tientsin and the country surrounding increases very slowly, and in the event of it becoming too dense, there are extensive districts not far off which were entirely depopulated in the late rebellion, and remain uncultivated to the present time. Though there is little emigration from this province, the people seem to move about a good deal. I heard an instance of a young man who for three successive years carried his mother up to Peking on a wheel-barrow, a distance of 400 miles, and averaging from 25 to 30 miles a day. He got a little help now and then by giving a beggar a few cash to pull. The same man frequently wheels goods to the Yellow river—300 miles off.

Archery seems to be the order of the day at Tientsin during the summer, and every evening a series of meetings are held on the plain outside the city gates. They differ from our own meetings of this nature in many respects, but especially in the entire absence of ladies and lunch. In fact, they are very serious affairs indeed, the competitors being candidates for the next military or literary examinations. The target consists of a strip of calico from five to six feet in height and about a foot wide, supported between two posts, and with three bull's-eyes. The competitors stand some thirty

yards from the target, and go through their performance with a look of stern determination that bodes great things. They might safely dispense with this truly patriarchal qualification for office, and adopt a more efficient weapon for the defence of their hearths and homes; and if there is such a party in the State as 'Young China,' they should certainly stick out against the 'bow and arrow' requirement. The late Viceroy of Nankin,—Shên-Pao-Chên did memorialise the Emperor to discontinue this qualification in the military examinations, in consequence of which he was publicly censured in the Peking Gazette; and the edict went on to say that this system had existed from the most ancient times, and that in recommending such a change he showed an ignorance of the essentials of good government.

I have already mentioned the fact of Chinese doctors practising vaccination, and according to all accounts it is on the increase. The native doctors at Peking send agents about the country at certain seasons when small-pox is most prevalent, to instruct others in the art, and it is slowly becoming popular with the people. A gentleman on entering a blacksmith's shop recently at Tientsin found the smith making some hundreds of lancets for vaccinating purposes. Curiously enough the native doctors charge twice as much for vaccinating a boy as a girl—which is just about the estimation in which they are relatively held; and they often forbid

people certain things to eat after the operation—sometimes for five years after ; so the natives prefer to visit European doctors when they can. The gratuitous distribution of medicine is a very old custom in China, and there are societies which at certain seasons give to those who require it, remedies for the sicknesses then most prevalent.

A stay of so many months in such a snug locality enabled us to gain a considerable insight into the domestic habits of the people. Amongst other interesting ceremonies observed on the 'Bund,' is that of shaving and hairdressing. No barbers' shops are permitted in this fashionable locality, and as the coolies and people employed here do not care about visiting the barbers, the barbers come to them, carrying all the paraphernalia of office about with them, suspended from the ends of a bamboo, in search of victims, pitching their camp under a tree or some other shady spot, where the ceremony can be gone through in quiet and retirement. The plant usually consists of two stools, painted a bright vermillion, on one of which the patient seats himself, while the other, besides containing the implements of trade, supports a brass basin of surprising form and brilliancy.

The gambling which goes on here from early morn till long after dark is simply shocking to behold. These depraved coolies gamble for their breakfast, gamble for their dinner, and, not content with all this dissipation, gamble again for their supper ; and scandal

whispers that they actually gamble between whiles for apples and pears. The municipal by-laws must be badly defined, or else an utterly corrupt and effete body of native constabulary, which parades in bright blue, defeats the intentions of that excellent and much respected body who make the laws.

The river always presents a busy scene. Junks passing up and down, with their queer cargoes, tattered sails, and motley crews; lumbering barges conveying imports from the steamers to warehouses in the city; country boats bringing up the produce of the market gardens, others returning with passengers and manure—principally manure; mandarins' house boats, with banners and soldiers, spears and guns, and occasionally a steam launch; and then the constant arrival and departure of steamers in a comparatively small space, all tend to keep things alive. The junk crews are a cheery lot, and invariably sing with their work, but it requires a cultivated ear thoroughly to appreciate the music. Nevertheless it is pleasant to see people enjoying themselves under such circumstances as tugging at a heavy oar under a hot sun may afford, instead of displaying that surly indifference to the good things nature supplies which usually characterises the bargemen of a country which is supposed to be more highly favoured in these respects. In spite of bad roads, horrid smells, stuffy houses, superstition, and official squeezes, as well as the entire absence of sound municipal government, the problem of affording the greatest

happiness to the greatest number seems to have received a rough sort of solution here: indeed, it would be difficult to find a cheerier lot of people, all the world over, than the population of China. What this 'greatest happiness principle' may be, whether it is due to a parental system of government, the disposition of the people, or the absence of a monied aristocracy, is a matter of opinion, but the fact remains and is worthy of consideration. We have certainly a good deal to learn from this venerable nation, and we often ridicule and affect to despise what we do not in the least understand. In some respects we may regard them as our grandparents, who have seen all the works that are done under the sun, and found nothing but vanity and vexation of spirit, and are now quietly reposing, after an experience of many centuries, to watch our eager strivings to solve the problem of life.

The architecture of some of the junks is truly surprising, and one not only speculates as to how the builders ever manage to fasten so many pieces of thick timber together in such a shape, but how the structure itself survives a gale of wind. Mr. Gutzlaff, who took a passage in a junk once upon a time, tells us that the crew are usually composed of all the outcasts of society, and that though they have a nominal captain and pilot, each one expresses his opinion as to the expediency of any evolution necessitated by wind or tide, and only permits it if it happens to coincide with his own ideas on the subject. They just obey or defy him, praise him or

abuse him, according to their pleasure, and regard the working of the junk as quite a secondary matter. Under such circumstances the master must find some difficulty in exercising his functions, and the loss of so many junks is not altogether surprising. The crew is usually divided into two classes—the able seamen, who are called ‘heads and eyes,’ and the ordinary seamen, or ‘comrades.’ Like the old Egyptian corn ships with the eye of Osiris on the bow, nearly every junk has a similar ornament.

A certain British naval architect who shall be nameless prides himself I believe on having invented and applied the balanced rudder. All I can say is that the rapidity with which the Chinese adopt foreign improvements in shipbuilding is very remarkable, for I have seen the balanced rudder attached to junks, but there are people who are bold enough to declare that this is by no means a recent invention in China.

Considering its distance from the sea, Tientsin is well supplied with fish, which are brought up in boats packed with ice. There is a fair variety, the sole being decidedly the best. Notwithstanding the muddiness of the river, large quantities are caught in it at certain seasons, principally by means of a net stretched horizontally from the ends of four bamboos, which radiate like the spokes of a wheel from the top of a pole working in the bow of a boat. The ends of the bamboos droop, and the net is hung by its corners, and when used is lowered

to the bed of the river, where it rests a short time, and is then quickly raised to the surface. The fish are scooped out with a hand-net.

The city of Tientsin stands on an angle formed by the junction of the Grand Canal with the Peiho. Densely populated suburbs cover the space between the walls and the bank, and extend for a considerable distance on the opposite side. Communication is kept up by means of boat-bridges, a clumsy and inconvenient substitute for more substantial structures. The city proper is built 'square with the world,' in the form of an oblong, one mile by about three-quarters, and enclosed by a wall and moat, but is far exceeded in extent by the suburbs. Sir George Staunton tells us that in his day Tientsin was nearly as large as London, and contained a population of seven hundred thousand, while the river banks were adorned with pleasure villas and delightful gardens. Distance in this case evidently lent enchantment to the view, converting mud houses into villas and cabbage plots into delightful gardens. The city walls are at the present time in a melancholy condition of decay; indeed, the only purpose they serve is to keep out evil influences and fresh air, both of which are equally dreaded by the Chinese.

That the spirit of enterprise has not altogether departed from the people is shown by the fact that a large piece of the wall on the southern face of the city has been recently repaired by public subscrip-



tion, though with what particular object would perhaps puzzle the builders to tell, since the entire western face is in a ruined condition, and affords no serious obstacle to intruders. As a military work the moat is not a success, and is now simply an open sewer of filthy aspect, giving off pestilent odours, which however seem to cause no inconvenience to the dwellers on its banks. At certain times of the year the moat is cleaned out, which consists in transferring the accumulation of stagnant and offensive matter to the roadways on each side, and thus fulfilling the double purpose of mending the road and cleaning the drain. I chanced to pass one day while this work was in progress, and had to wade through a sea of putrid filth some two feet deep. Fortunately I was on horseback, but the people who lived in the houses on the side as well as the pedestrians seemed to treat the matter as an occurrence hardly worth noticing. As a touching instance of the keen susceptibilities of the people, I may mention that at the time Tientsin was occupied by our troops (1860-61), the sanitary authorities wisely considered it advisable to cover in the 'moat;' but no sooner did the army begin to evacuate the place, than the authorities were pestered with earnest petitions from the Chinese, begging that their precious moat might be uncovered, as in its existing state it would be sure to entail bad luck on the city.

There is a gate in each face of the wall, and the city is traversed by two principal streets. The

traffic is, however, by no means confined to these lines of communication, sundry drains and breaches in the wall affording easy means of access to adjacent portions of the city.

There is nothing of interest inside the walls, no decent shops, or gorgeous temples such as are found at Canton and Peking, and a general air of decay and departed prosperity hangs over the place, which a few dirty yamens, with the usual crowd of loafers about the entrance, serve to intensify. Almost all the best shops are in the suburbs ; one street in particular, nearly a mile long, clean, and shaded by calico awnings, is worth a visit at any time, and might be called the Oxford Street of Tientsin. Here one can spend an afternoon very pleasantly, examining all the curious and pretty things displayed. A large portion of the street is usually monopolised by auctioneers selling off second-hand clothing. Each of these pests of society has a pile, every article of which he takes up in succession, and after descanting on its merits, and turning it round and about before the critical gaze of intending purchasers, lays it quietly down and holds up another. This goes on till the entire pile is transferred from one side to the other, when he starts over again. The fur shops are the most attractive to visitors, and the finest furs can be purchased here at moderate prices. Then there are shops for the sale of clay figures, representing Chinese life in all its phases. For artistic effect and accuracy of delineation these little

models are quite unrivalled. They represent the people to the very life, and many of the figures are portraits. The graceful cut of the Chinese costumes, as well as the variety and brightness of colour in the ladies' dresses, contributes greatly to the success of this line of art. European costume does not come out at all well in clay, the best attempts are little better than caricatures; indeed, on comparing our court dress with the handsome flowing mandarin state robes, one can hardly help laughing at the contrast. The price of these little gems is absurdly low, and one wonders how people can work for such small returns.

The streets of Tientsin are not paved, simply mud tracks, which in heavy rains are soon churned up into perfect Sloughs of Despond, and locomotion becomes positively dangerous. The operation of opening up these channels of communication after wet weather is somewhat as follows. As soon as the rain stops, the occupants of the houses emerge with small coal shovels, and proceed to clear a narrow path, piling the mud up on either side, and this as it dries is redistributed over the road, to be converted into dust or mud as the case may be. There is a sore evil under the sun, and that is a Chinese street after heavy rain.

With the exception of straw-braid, there is very little export trade. This has of late been made in large quantities round Tientsin, and mostly finds its way into the London market. A new impetus has been given to the trade by an enterprising Russian,

who has provided the country people with foreign patterns, and they show great readiness in following up the suggestion. There is some risk attached to the trade on account of the long distance from home, and the rapid changes in fashion with respect to the quality and pattern in demand. English ladies have probably little idea that the braid for their hats is made by Chinese girls so many thousand miles away. Vast quantities of grain pass through here for the supply of Peking and its enormous garrison of Tartar bannermen, as well as for the use of the Court. Salt, another government monopoly, is stored here in vast quantities—piled up in huge stacks along the bank of the river. Mr. Barrow, who accompanied Lord Macartney's embassy, estimated the amount at six hundred millions of pounds, and this would probably be near the mark at the present day.

Tientsin has been occupied by our troops on two occasions : first during the negotiations resulting in the treaty of Tientsin, and in the second instance for a period extending over nearly two years, 1860–1861. The city was then under martial law, and from a municipal and sanitary point of view has never been so well governed. Our troops lived on the best of terms with the natives, who soon became attached to their new rulers, particularly when they found them such good paymasters ; and when the time came for evacuating their quarters, the people were sorry to lose them. The most pleasant feature of

the war is the exceedingly good impression our troops left behind them, and a gentleman who arrived here at the time, and is well acquainted with the disposition of the natives, tells me that he firmly believes that if they heard our troops were coming back, they would go out with carts to fetch them. To this day they speak of the soldiers with feelings of respect, and when we consider the quantity of money which then changed hands, and the period of brisk commercial activity which ensued, we need not be altogether surprised at their want of patriotism.

If we now turn to the results of the French occupation, we find a very different story. People here tell me that to this day our gallant allies are spoken of in terms of abhorrence, and the prospect of another visit of their troops would be viewed with feelings the reverse of agreeable. Reports of their conduct fully account for the animosity of the inhabitants, and it seems to be an established fact that in every country unfortunate enough to be subjected to an occupation by French soldiers, they invariably leave behind them bad impressions. The French were quartered in the suburbs on the north bank of the Peiho, the city and suburbs on the south side being occupied by the English. The latter, in accordance with the traditions of the army whether in hostile or peaceful occupation of a country, *paid* for all supplies, and in consequence *never ran short*. The French behaved differently, often taking

by force what they could not get by any other means ; and as a result of their conduct they experienced the utmost difficulty in obtaining supplies, and were so distressed for want, on some occasions, that their commander had to beg permission from the English general to allow his men to visit their market.

The cemetery where the soldiers were buried who died during the occupation is near the south gate of the city. The monuments record the deaths of no less than seven officers and 265 non-commissioned officers and men, as well as a few civilians.<sup>1</sup> Owing to the exceedingly bad position of the cemetery on low ground, it has suffered severely from the floods. The enclosing wall has been completely destroyed, and the whole of the monuments thrown down. These were set up by a

<sup>1</sup> The following officers were buried here, and have separate headstones :—

Edward Wallis, assistant-surgeon, Bengal army, attached to Fane's horse.

Captain A. C. F. H. Atchison, 67th Regiment.

C. P. Killeen, Ensign and Adjutant, 67th Regiment.

Lieut. C. H. B. Turner, 67th Regiment.

Walter Hayes, Commissariat Staff Corps.

Mr. M. J. McKittrick, Military Store Department.

Captain W. F. Macbean, 31st Regiment.

*Non-commissioned officers and men.*

2nd 60th.	.	.	.	.	.	94
67th	.	.	.	.	.	91
31st	.	.	.	.	.	52
Royal Artillery.	.	.	.	.	.	20
Royal Engineers	.	.	.	.	.	5
3rd Buffs	.	.	.	.	.	1
Commissariat	.	.	.	.	.	2
Total						265

working party from the 'Lapwing,' but are in sad need of repair. It appears to be under nobody's charge, and for some years has been pillaged by the Chinese, and the monuments taken away to make stepping-stones for the adjacent road; and in its existing state it is a disgrace to the nation whose soldiers are here buried. Another bad flood will probably level the stones again, and soon no traces of the cemetery will exist.

In passing through the suburbs, a mark of progress was pointed out to me in the shape of foreign lamps, erected along the bank of the Grand Canal, opposite to Li-Hung-Chang's yamen; and one cannot help being struck by the quantities of foreign goods in the shops in 'Oxford Street.' Clocks and watches are in great demand, and numbers of men are occupied in their manufacture and repair; foreign needles are also much appreciated, as also matches. A steam-dredger of American make has been working for some time, widening a branch of the canal, and a steam-launch conveys the Viceroy on many of his tours of inspection. On its appearance for the first time, in certain country districts, the people were much scared. A line of telegraph is working between the arsenal and Li's yamen, a distance of five miles: native clerks are employed on it. It was erected by an English electrician, now in charge of the torpedo school. There has never been the least trouble in connection with it, and although there was no proclamation to warn the people, nor

a guard to attend the foreigners employed on its erection, the proprietors of the land over which it passed never showed the least sign of hostility or opposition—an agreeable contrast to the conduct of certain free and enlightened British landowners when telegraphs began to intersect our own country, as the gentleman above mentioned found out in the course of his English experiences.

The foreign customs service is, I hear, extremely unpopular with the Chinese, and no doubt they will get this branch of the government service into their own hands again as soon as ever they have a class of officials qualified for the work. One can scarcely feel surprised at their sentiments on this subject when one considers all the fat salaries and fine houses provided for the foreign officers and tide-waiters, &c., now engaged in it. It is only right, however, to remark that the foreign customs are now managed very much more efficiently than they would be by native officials, so that the existing arrangements are infinitely to the advantage of the country. But of course the Chinese will get the reins into their own hands directly they feel competent to drive.



## CHAPTER XIX.

A RELIGIOUS FESTIVAL—ACTS OF SELF-INFLICTED TORTURE—  
*FETISH-WORSHIP*—POPULAR SUPERSTITIONS—OUR LADY OF  
THE SMALL-POX—GUNTER—LI-HUNG-CHANG—TORPEDO SCHOOL  
—WAR PREPARATIONS—THE FATHERS OF THE PEOPLE.

IN the early part of the spring I was fortunate in witnessing one of the most picturesque sights that Tientsin affords. It was on the occasion of the annual festival to the God of Medicine, and was celebrated at a small village temple, about nine miles off. Thousands of people must have taken part in it, either as pilgrims to the shrine, or from more selfish motives in the sale of joss-sticks and such other sundries as the devotion of the worshippers prompted them to buy. The road, which lay across the plain, was occupied by an unceasing stream of people from early morn till long after dark; some in carts, some walking, and others riding, but all apparently enjoying the day's outing, and bent on making the most of their holiday. No people have a greater aptitude than the Chinese for combining pleasure with the more serious occupations of life, more especially in their religious feasts and ceremonies. The temple containing the deity in question was a poor tumble-down sort of place, and besides the

mud god, whose functions comprise the practice and study of medicine, held a number of painted idols of lower rank, but of equal repulsiveness, and mostly in want of a piece of flesh here, a rub of water there, and a brush of paint all over. These characteristics distinguished many of the officiating priests, who seemed to be very fully occupied in gathering in strings of cash from pious pilgrims, and selling joss-sticks. I do not know whether the presiding deity enjoyed himself as much as his worshippers, but he was certainly labouring under considerable disadvantages such as resulted from the clouds of smoke from many joss-sticks, and the heat and stench ascending from perspiring priests and pilgrims, to say nothing of the noisy crowd which jostled in and out of the building without exhibiting any remarkable respect for the object of their devotion, who sat in all the impassive majesty which clay and bright colours could impart. The immense demand for joss-sticks must have seriously affected the market, and to judge by the wheelbarrow loads passed on the road, the manufacturers must have driven a roaring trade, so it's 'an ill wind that blows nobody any good,' to say nothing of the priests who gathered in the coin. The busiest scene by far was the plain in the neighbourhood of the temple, where countless mat sheds had been run up, and small sundries of every description and price were set out to tempt the pilgrims. It just resembled an English fair, except that there were no 'merry-

go-rounds' or 'wild beast shows.' Importunate pedlars kept up an unceasing howling, while less enterprising but equally greedy stall-keepers assailed the passers-by with recommendations to purchase. It was evidently the 'proper thing' to buy something in commemoration of the event; and no one, however poor, returned without an article of some kind or another. One would have supposed that opium smoking would be a desecration of the hallowed precincts of the God of Medicine, but there were numbers of small sheds where the votaries were reclining, and showing every symptom of placid enjoyment. 'The road,' like that on Derby Day, was the most amusing and picturesque part of the 'outing.' Every sort of quadruped was requisitioned for draught purposes, and the queer clumsy country carts were packed as tight as ever they could hold with men, women, and children. The ladies were decked out in their gayest attire, and what with their gorgeous coiffures and many-tinted dresses—red, blue, yellow, and green—and handsome embroidery, not to mention the paint on their faces, so important a part of a Chinese lady's 'get up,' as well as the clean white frocks of the men and their immense straw hats, the scene was such as perhaps no country but old China could produce in such picturesque attire. Then at night the plain was lighted by coloured lanterns placed at short intervals along the road, and forming a continuous illumination for nine miles. The effect of this long line of

light was extremely fine. I saw two devotees doing penance, or performing what no doubt they considered to be highly meritorious actions, as a means of propitiating the God of Medicine, with a view to the cure of some sickness or disease. The first was a man measuring his length along the road, holding a burning taper. The other was a woman who would seem to have accomplished the entire distance on her knees, rolling a brick in front of her, and after making so many revolutions, bringing her forehead down to the brick, and then starting on again. Of course by a convenient fraud they may have only commenced this penance when within easy distance of the shrine, and the god would be just as wise.

The efficacy of acts of self-inflicted torture in securing happiness hereafter is one of the prominent features of Buddhism, and some striking instances of the hold this doctrine has on the minds of certain zealous members of the priesthood have recently come to notice here. The first case was that of a priest who was trying to raise subscriptions for the repair of a temple, and as the money did not come in very fast, and he saw no other means of effecting his object, he cut off one of his hands, and very nearly bled to death. Taking up a prominent position in some thoroughfare of the city, and exposing his mutilated limb to the gaze of passers-by, the money now came in rapidly. Many high officials, on hearing of such a determined act, sent him pre

sents of money to a large amount, and he soon obtained sufficient for his object. Another case was that of a young priest twenty-five years old, who, finding a difficulty in raising money for a similar purpose, shut himself up in a box, the sides of which were thickly studded with long projecting spikes, leaving just sufficient space for him to sit in a cramped position. The box was placed in a conspicuous part of the city, and the unfortunate prisoner remained here from the month of November to May in the following year, throughout a severe winter. He had some skins to wrap himself up in, and an old priest attended on him, but he suffered terribly notwithstanding. The object, however, was gained. He got funds sufficient to repair his temple, but at an awful sacrifice, for he came out frightfully emaciated—indeed, a perfect wreck. The common people, though seldom if ever performing such severe acts of penance, never doubt for a moment that it will secure their happiness in a future state. One day I was passing through the suburbs, and a priest was pointed out to me sitting begging, and holding a board with an inscription which set forth that unless he got the money he wanted for his temple by a certain time, he intended to pierce his shoulders with one of the spikes with which the board was studded.

The superstitions of the people are apt to assume the most grotesque forms, and very closely resemble the African fetish worship. A case of this nature

occurring at Tientsin, I took the opportunity of visiting the fetish. It proved to be nothing more than the stump of a tree which had been knocked down by the breaking of the river bank in a flood, but the story in connection with it is instructive, as affording an insight into the native mind. About a year before this, a man was at work near the tree, and struck it with his leg, which, so the legend goes, was instantly paralysed. Soon after, the tree was sold, but the unfortunate purchaser died, and it was disposed of to another man, who followed the example of his predecessor. These circumstances naturally awakened the superstitions of the people, who credited the tree with supernatural powers, and by some sudden freak of disposition it assumed the functions of doctor, and is reported to have effected some remarkable cures, so people come here to drink water, touch the tree, and burn those indispensable adjuncts of worship—joss-sticks. A young man who is not a member of the priesthood, though no doubt there is a priest somewhere in the background, had taken this beneficent spirit under his patronage, and erected a small shed and provided an incense table for the use of worshippers, and there was some talk of building a temple. A man was prostrating himself before it on our arrival, and the people about seemed to be quite satisfied as to its health-giving powers, and not a little astonished at our scepticism. The case which follows is one of much greater notoriety, in which no less a person than the great

Li-Hung-Chang took a prominent part as Viceroy of the Province. The three years succeeding that in which the massacre of the French sisters took place were marked by destructive floods, entailing great suffering amongst the inhabitants of the province; and the following strange story is related in connection with some of the means which the authorities and people thought fit to adopt with a view to staving off the waters. In the year 1871 a junk was on the point of departure from some town in the province of Honan, when an old man came on board and begged to be allowed to take passage to Tientsin. The captain consented, and the vessel sailed; but very shortly after, this 'old man of the sea' disappeared, as well as his luggage: not a trace of him remained, nor was any clue obtained as to his sudden departure; but a small snake was found, and, with the superstition of the people, preserved till the ship arrived at Tientsin. Well, the floods were at that time at their worst, causing destruction far and wide, and the story began to get about that this snake was no less than a god who had thus embodied itself, and come to save the country from the floods. The owner of the junk, a Mahommedan merchant, encouraged the belief, and at length determined on transporting the snake to a temple close to the Viceroy's yamen, called the Temple of the Golden Dragon, where it was carried in great state with a grand procession. Li-Hung-Chang himself visited it, and prostrated himself

before the snake, with a view to propitiating the god and averting the floods. Subscriptions were now invited, and flowed in pretty freely—to the amount of 38,000 taels (about 10,000*l.*)—and the present extensive and gorgeous edifice was raised. But now comes the strangest part of the story, which was substantiated by the officiating priest on the occasion of a visit to the temple. Soon after its arrival the snake lapsed into a torpid state, and then disappeared, but not for good, as it came back after a year's absence, with others as well. This time it remained longer in residence, but finally went off altogether in 1874 (the year in which the floods ceased), and has not since been heard of, having accomplished its work, so say its admirers, and gone off to some other water-stricken district where its presence is needed. The priest informed us that the snake was kept in a metal pan, while in residence, but was unable, so he said, to produce the interesting article.

The temple is now by far the largest and finest in Tientsin. Li-Hung-Chang memorialised the Emperor to present it with an imperial tablet, setting forth the services of the beneficent snake, and this monument of an enlightened age now stands in the temple yard, the pride and joy of its beholders.

There is another temple of some little note, outside the east gate of the city, dedicated to the 'Queen of Heaven,' the patroness of the seafaring



community. Here also resides 'Our Lady of the Small-pox,' who presides over this department of sublunary affairs, watching with loving and anxious care the 'budding of the flowers,' as this disease is poetically called. To ask if a friend has had the small-pox is one of the highest compliments you can pay him, and it is an exception to find any person who has not had the disease. The body is said to be full of humours, which thus find a vent, and their breaking out in this form is looked on as a fortunate event. The 'Queen of Heaven' occupies a central position, but her features are effectually hidden from the public gaze by curtains and wire netting. Numbers of small wooden models of junks hanging from the roof give the temple a nautical air. These are the offerings of grateful junk masters and owners, and at first sight might lead the uninitiated to think he had entered an emporium for the sale of toy-ships. Another goddess is surrounded with a numerous progeny of clay children,<sup>1</sup> while a gaily painted mud lady sits enshrined in a distant corner, gazing with blank astonishment on cardboard eyes, canvas legs, and clay hands scattered around in pleasing variety, the tokens of gratitude from admiring votaries. These in fact represent , perfect cures' which the good lady is supposed to

<sup>1</sup> 'The Conferrer of Sons' is one of the principal Buddhist deities, and from being generally represented with a child in her arms, led the Roman Catholics to recognise so striking a resemblance to the Virgin Mary, as to attribute its existence to Satanic agency. . . . (Nevius' *China and Chinese*.)

have effected. At the time of the 'occupation' the entire pantheon was disestablished and a clean sweep made of such gods and goddesses as were not absolute fixtures, or could be removed without serious damage to limbs and complexions, and the temple converted into a chapel for the troops. Another clean sweep would by no means be amiss, for here, as in most Chinese temples, there is a vast quantity of 'matter in the wrong place.'

Near to this temple is a noted pastrycook's shop, which won for itself the honourable title of 'Gunter' from the officers of the regiments quartered here, in recognition of the admirable sponge cakes which sprang into a short and sweet existence at the time of the 'occupation.' But alas the workmen seem to have lost their cunning, for now their whole attention is devoted to the making of a nasty compound of wheaten flour, sweet oil, and sugar—a kind of shortbread.

Corruption seems to be every bit as rife here amongst the officials as elsewhere, the presence of the Viceroy notwithstanding. Li-Hung-Chang is, according to all accounts, an exceedingly able man, a good and experienced soldier, and anxious for the welfare of his country. He approves of railways, telegraphs, and many other foreign inventions, and acknowledges their usefulness; but in their application and introduction to China is fully determined as far as possible to be independent of foreigners, and to keep out foreign influences. His proclivities are

decidedly anti-foreign, and this makes him extremely wary of adopting foreign inventions and holding out any encouragement to those self-styled 'friends of China' who are so pressing in forcing their schemes on the attention of the officials. According to these gentlemen self-interest is entirely eliminated from their schemes, which are advocated exclusively 'for the good of the country.' The eagerness of some of these 'friends of China' to have the country opened up and railways and telegraphs constructed, would be deserving of praise did one not usually find a laudable anxiety to make money at the bottom of it. And at first one is apt to wonder at the utter blindness of the officials to their own interests, till a little experience of the way matters are sometimes managed in this part of the world opens one's eyes, and inclines impartial observers to take the part of the short-sighted officials, so far as relates to the keeping the reins in their own hands, instead of handing the mover to the numerous cormorants who are perpetually hovering round the carcase of Chinese officialdom. China may well exclaim, 'Save me from my friends!' <sup>1</sup>

<sup>1</sup> I heard on excellent authority that all articles in foreign newspapers relating to China are translated by Li-Hung-Chang's interpreter for his perusal. These must occasionally give rise to strange reflections. The following incident may be quoted as characteristic of the man :—

'The son of a gentleman whose name is well known in connection with education and missions in the East, being in China as representative of some mercantile firm, was introduced to the Viceroy on a matter of business concerning certain torpedoes which their inventor was anxious to dispose of. Li-Hung-Chang having frequently heard

As an instance of the Viceroy's appreciation of the usefulness of foreign inventions, it is worthy of mention that he sent an agent across to Japan to study the railway systems and mining operations developed in that country ; and of this we may be sure, that just so soon as he sees his way clear to introducing them without foreign influence, railways will be constructed and other improvements introduced and developed, to a greater extent than many deem possible at the present time. With regard to military preparations vast sums have been spent on forts, arsenals, guns, torpedoes, and the necessary appliances for manufacture and repair. The Viceroy has nearly 200 breech-loading Krupp guns of different calibres distributed between the Taku forts and Tientsin. There are two arsenals: one on the south side of the river, and a much larger one on the north side, comprising a powder factory, foundries for the manufacture of cannon, shot and shell, and extensive machine shops, and finally a torpedo school. Each department is under the care of a European. Native officers are instructed here in the principles and practical application of the various descriptions of torpedoes, as well as in the latest methods of laying and firing torpedoes ; and patterns of each—mostly those adopted by the Royal Engineers at Woolwich,

of this young man's father, was rather struck with the inconsistency of the son appearing before him as the advocate or agent of such destructive implements ; and, placing his hand on his shoulder, said to him, "But does your father know of this?" On receiving an answer in the affirmative, the Viceroy appeared satisfied, and proceeded to business.'

Singer's contact firing torpedo, Abel's ditto, &c. &c., are here collected. The entire apparatus for instruction, experiment, and practice, are supplied by a well-known firm of telegraph engineers on the Thames. Small torpedoes are frequently laid and fired by the students, who are said to understand the principles quite sufficiently to lay down a system of defence, in conjunction with the 'Peiho forts,' to protect the passage of the river. Arrangements have also been entered into with Colonel Lay, an American officer, for the supply of his new torpedo, which is steered by electricity.<sup>1</sup> The Peiho forts have been reconstructed on something like scientific principles; the material of which they are built being a species of concrete compounded of rice water,

<sup>1</sup> The *Times*, August 19, 1879, contained the following announcement:

'A torpedo boat has just been finished at Mr. D. J. Lewin's works, Fulham, for the Imperial Chinese Government. She left London for Shanghai, and will be transhipped thence to Tientsin. She is a small boat of 52 ft. long and 7 ft. beam, with a draught of water of 3 ft. 6 in., and will steam about 16 miles per hour. She is of steel throughout, and has her steering gear placed in the fore part of the vessel, the wheel being below deck and immediately in front of a small conning tower, through which the helmsman sees his way. The vessel can therefore be entirely managed from below; and being small, swift in her movements, and composed of six watertight compartments, it would be difficult for an enemy to do her or her small crew much injury. The torpedo gear has been fitted from the design of Mr. J. A. Betts, the torpedo engineer to the Chinese Government, by order of his Excellency Li-Hung-Chang, and is arranged to work three spar torpedoes in the most perfect manner and with the greatest ease, entirely from below. This boat is an experimental one, and is intended as the first of a series for Chinese coast defence.'

Li-Hung-Chang had a very narrow escape in the course of some torpedo experiments on the Peiho river, when one of these dangerous machines exploded prematurely.

sand, mud, and lime from sea shells, all of which are readily procured on the spot. The works have been in progress for many years, and are approaching completion.

About half-way up the river there is a vast intrenched camp, capable of holding a large number of troops, which would have to be carried by an invading force before proceeding further in the direction of the capital, so as to maintain their communications with the sea.

I chanced one day to arrive on the parade-ground of one of the outlying forts when a field battery of twenty-one breech-loading Krupp guns was drawn up for inspection. There were also three Gatlings. It appeared to be an undress parade—very much undress indeed ; in fact, the military tailors must have been out on strike, to judge by the clothes, for every man wore what he listed, with a result which was more picturesque than martial.

The guns were in excellent order, drawn up in perfect line, and the battery thoroughly equipped and ready for service in all respects except the horses (rather an important omission) ; but they had no harness, or some other equally important deficiency, to fit the guns for active service. Meanwhile the gunners were being perfected in the art of loading and firing. I watched this evolution with much interest, and must confess that it was performed with astounding rapidity. Nor must I forget a batch of recruits who were being taught the noble art of marching ;

they seemed to be thoroughly in earnest in their efforts to master this rudimentary part of their military career, and the regularity with which they threw out their left feet must have drawn down the highest encomiums from their instructor, who, to judge by the persistent way in which he kept them at it, must have heard something about Mr. Darwin's theory of the 'survival of the fittest.' These troops have been instructed by an ex-German artillery officer, who speaks of them as admirable marksmen, but sadly wanting in military spirit and *solidarité*.

Then the Viceroy had a gunboat, but the crew never appeared to be exercised; and the government of this craft savoured of communistic principles, everyone seeming to be as good as his fellow; and on going on board it required nice powers of discernment to tell an officer from a man. Uniform was altogether discarded as a barbarian invention, and white and blue garments, of the night-gown pattern, were the order of the day. However anxious one may be individually to treat the officers of a grand old country like China with the deference and respect due to their rank, it does tax one's powers of self-control to the utmost limit in maintaining a suitable gravity of demeanour when the officer who is sent on board to announce the Emperor's birthday and request that the customary honours will be shown on this auspicious occasion, arrives in a white garment bearing a striking resemblance to a night-shirt, with blue velvet shoes, and fanning himself

with all the ease and grace of an accomplished flirt ; and yet such was the case.<sup>1</sup> One cannot gainsay the increased comfort derived from a garment of such ample folds in hot weather, but it is a comical dress for a naval officer boarding a foreign ship on duty. At present there would seem to be no established uniform for the officers of the Imperial Chinese Navy, but no doubt in time the 'Board of Rites' or 'Military Board' will adopt a 'sealed pattern' and deposit it in the office of the Commander-in-Chief, for the guidance of that useful member of society the 'naval outfitter.'

The question naturally suggests itself, what all these warlike preparations can be intended for? Many people think that China will make another desperate effort to rid herself of the detested foreigner ; and no doubt the possession of all these weapons of destruction—forts, guns, and ships—will be a strong temptation to the Government to try their strength when any occasion of dispute arises. In some respects they have been a gain to the country, necessitating the adoption of many foreign inventions and improvements, which will in course of time be extended to more useful and peaceful ends ; besides the instruction of a number of young men in the foreign sciences, and thus expanding and im-

<sup>1</sup> The ensuing conversation was somewhat as follows : Boarding officer, 'To-morrow belong China Emperor's birthday. Can put up flag?' Receiving officer, 'Oh yes! certainly.' Boarding officer, 'Can fire gun? eh!' Receiving officer, 'We don't fire salutes.' Boarding officer, 'Alright. Can do flags? eh! alright! good-day, chin-chin.'



proving their minds in a way which must eventually bear fruit in a manner perhaps little expected or designed by the promoters, making them more liberal in their views and tolerant towards foreigners, and less inclined to look with contempt on those nations which are possessed of the knowledge which their own sages desired in vain. This leaven of knowledge will re-act on the country in a variety of ways, and slowly, but no less surely, open the eyes of the people to their own shortcomings; for it is scarcely to be supposed that these young men will mix with their friends and relations without reflecting in some degree, however small, the increased breadth of view resulting from a more extended knowledge of the world and of men which they have acquired. They cannot fail, moreover, to notice the backwardness of their own countrymen in many respects, and the sad contrast presented when they come to measure the relative progress of the countries they have visited with that achieved by their own. Their patriotism, or for lack of that their feelings of national pride, will give the impetus required to make them try and raise themselves and their country to the level attained by the Western nations; and in the course of time China will not only move along the same road, but possibly occupy a very honourable position in the van of nations.

The strength of China as a military power is, however, more apparent than real, when measured by the standard of European armaments. Her

organisation is utterly defective ; if indeed her present military system can be dignified by the name of organisation at all. Her army simply consists of scattered masses of men devoid of discipline in the sense in which we understand the word, or any principles of cohesion ; undrilled—for teaching a few hundred men how to march in step and handle a rifle can scarcely be called drilling—fantastically armed, for many still carry such antique weapons as bows and arrows, spears and matchlocks, and ignorant of the first principles of scientific warfare ; speaking a variety of tongues, the soldiers of one province being unable to understand those of an adjacent one ; devoid of *esprit de corps*, or patriotism in any marked degree ; officered by ignorant, uneducated men, who are despised by their own people, and exercise no sort of influence or effectual control over their soldiers ; and commanded by generals who have been brought up in the traditional tactics of their armies, and are mostly ignorant of those principles of war which are practised by Western nations.

Her forts have before now proved hard nuts to crack, and with modern armaments will give us still more trouble ; and for the reasons already stated China will be a much more formidable enemy than is often supposed. But for all this, a war conducted on scientific principles, with a force adequate to the occasion, must prove fatal to her armies ; they cannot withstand the steadiness and détermination of pro-

perly disciplined troops, and an utter collapse of her whole system would probably be the result.

At the present time Li-Hung-Chang is about the most able and powerful man in the Empire, and a Chinaman, moreover. It is thought by many that he has the power, if he wished it, to dethrone the reigning dynasty ; that the troops would follow him with enthusiasm, and that one successful battle would set the whole country in rebellion. There is a tradition in China that no dynasty lasts longer than 200 years, and thus the present Manchu one has reached its limit of time. Some people think, however, that Li lacks sufficient nerve for such a bold stroke, and further that he cannot depend on his subordinates. All this is of course mere conjecture, as no foreigner is on such intimate terms with the Viceroy as to be able to gauge his private opinions on political affairs, especially where such important issues are concerned. Still there are strong grounds for these suppositions. Contemplative Chinese predict a change, and throughout this province at least there is a moody feeling of discontent abroad at the existing state of things ; though men can with difficulty be got to speak out their minds. Very possibly they could not even put their grievances into any very distinct form, or point out where the blame lies, but they naturally look to the officials, as the ' fathers of the people,' for a remedy, and attribute their distresses more or less to official mismanagement and neglect.

Even the great Li has his detractors, and the

following speaks more for his wit than his honesty. Some extensions and repairs having been executed by the soldiers quartered in a fort near Tientsin, Li-Hung-Chang, in making his report to the Emperor, gravely informed him that these loyal troops had not only built the fort, but given up their pay for the purchase of the necessary materials, and concluded by recommending that medals should be presented to the soldiers and the officers be promoted, which was accordingly done. The true state of affairs was of course known here, and the story thought a capital joke. His reasons for concocting this extraordinary 'yarn' were obviously to conceal from the Imperial Government the actual sums expended on the forts, which, if it were to come to their knowledge, might induce them to suggest an additional contribution to the Imperial exchequer from so wealthy a province. One year, during the long drought, the north gate of the city was closed for five weeks, to keep out the 'evil influences;' but as no rain came it was opened at length, out of sheer desperation, and very soon after a large Government building caught fire, and was burnt to the ground. This was of course put down to the 'evil influences' which had come in with a rush after being kept out so long in the cold. The paternal Li, in reporting the disaster, said that no one was to blame, which was possibly true; but, as a great deal of incendiarism had lately occurred, he, with a charming solicitude for his children, recom-

mended that a mandarin should be stripped of his 'button,' as a warning to others.

The following story is a quaint instance of the way in which the 'fathers of the people' dispense justice on certain occasions. A complaint having been lodged at the Yamen of one of the city magistrates by a beggar against a rich merchant for bad treatment, a happy thought struck this far-sighted official for benefiting his people. The charge was known to be a false one, but such a full sponge was not to be allowed to pass through official fingers without a squeeze, so the merchant was informed that he must pay a large sum (5,000 taels, I think) towards the city charities (! !), or else another charge of a more serious nature would be brought against him. On the other hand, if he complied with the demand, the official would recommend him for a 'button.' The merchant being a very wealthy man, and well able to afford it, paid the fine rather than incur the displeasure of the official, knowing that in all probability he would be a still heavier loser in the end if he attempted to fight the matter.

Here is a somewhat similar case, in which the thin veil of charity was not attempted to be thrown over the transaction. A Mahommedan set up as a butcher for the sale of beef and mutton in a city near here, and as the slaughter of oxen is contrary to law, he was instantly pounced upon by a military mandarin, and threatened with the compulsory suspen-

sion of his business unless he paid a monthly 'squeeze' of twelve dollars. The butcher pointed out that there were already many men similarly employed, and that it was scarcely consistent to punish one man for a breach of law while winking at others. The official was inexorable, and replied that the fact of other people breaking the law was no sort of extenuation of his conduct, and that unless he chose to come to terms, go he must. So the unhappy purveyor of beef has paid the squeeze ever since. He was asked what he thought of the officials, and replied, with a smile, 'Are they not the fathers of the people?'

## CHAPTER XX.

AN ALARM OF FIRE—ORGANISATION OF FIRE GUILDS—METHODS OF PROCEDURE—COMPENSATION—POLITICAL EXCITEMENT—THE TIENTSIN MASSACRE: ITS ORIGIN—CONTEMPLATED MASSACRE OF ALL FOREIGNERS—OFFICIAL RESPONSIBILITY.

WITHIN recent years Tientsin has been visited with most destructive fires ; the long street, which I have spoken of as Oxford Street, has been burnt down twice or thrice, and the loss of property has been enormous. It chanced that an alarm of fire was raised on the occasion of a visit to this very street. Our attention was first called to the fact that something was in the wind by the shopkeepers rushing out with long poles, and unhooking the sun awnings for fear of sparks falling on them, a precaution which was no doubt due to painful experience. Then a scantily dressed youth rushed frantically past brandishing a gong. The question arose, Where was the fire ? for we had no particular fancy to be burnt in this ill-fated thoroughfare, but the only answer to be got on all sides was staring countenances and mouths held wide open. Indeed, everyone seemed as anxious to know where it was as ourselves ; so failing any certain information, we made straight for the city wall, a few hundred yards off,

and after scrambling along the rampart, at length got to a point where a view was to be obtained of the scene of action : the most striking feature being a number of men dancing about on the roof of a house, a little smoke rising up from below, and some squirts of water shooting down on the seat of combustion.

Theoretically, the inhabitants of the city have a very tolerable organisation for the extinction of fires, which, however, fails to impress one with its efficiency in practice. These organisations are called Fire Guilds, and are supported by all the respectable citizens and merchants, who naturally look to them for some tangible assistance in the event of fire. These guilds have their head-quarters, from which a watch is supposed to be kept and the alarm instantly given to those whose duty it is to proceed to the conflagration. The means at the disposal of these guardians of property are limited to small hand-squirts dignified by the name of fire-engines, but which are much more adapted to such pastoral pursuits as the watering of flower-beds. However, they seem to hold a high place in the confidence and respect of the people, and no doubt will long continue to do so. A steam Merryweather would probably throw more water than all the fire-engines in Tientsin, and if it came to a trial of strength, would have little difficulty in driving engines, and fire guilds into the bargain, clean off the field. The fact is, that the majority of Chinese



houses would simply collapse altogether under a steady and continuous stream of water such a steam fire-engine would throw, and in any hostile operations in which this was an object, a fire-engine would prove a more effectual weapon than a field-piece. Then another peculiarity of these fire guilds, which somewhat detracts from their efficiency 'in action,' is that most of the 'active' members feel themselves called on to carry some distinctive emblem of office or authority, such as a trident, a spear, or even a large red umbrella, which must considerably hamper not only their own movements but those of the fire-engines to which they are attached. A Chinaman is said to have a vast respect for the majesty of office ; and to avail themselves of this well-known trait of character on such occasions as a fire can be the only excuse for the members of the guilds carrying such a formidable armament, and sacrificing efficiency to mere display. Supposing them to have been lucky enough to extinguish the fire, the guilds at once swoop down on the wretched sufferers for a 'squeeze,' by way of remuneration for the gallantry and expedition displayed. It would be uncharitable to suppose that this has anything to do with their anxiety to be first on the scene, and yet there are persons who so account for the emulation displayed.

Tientsin is a disagreeable place for foreigners in times of great political excitement, much more so than Peking, where the presence of the Court and

Government restrain the feelings of the people. This restlessness was especially noticeable at the time of the Chefoo Conference. In the first place the people were very much averse to Li-Hung-Chang leaving the place ; and then, as the time dragged on without any settlement being effected, they became very distant towards foreigners. The missionary chapels were almost deserted, except by the regular congregations, and the people became very shy and reserved, not from any feelings of animosity, but from an uncomfortable sensation peculiar to people when they don't quite know what footing they are on, and how they are regarded by the subjects of another nation with which they may shortly be at war.

In the year 1870 Tientsin gained an unenviable notoriety, from the terrible massacre of the French Sisters, which was perpetrated here under the most revolting circumstances.

The anti-foreign feeling, which thus reached a climax, had been of gradual growth, though suddenly fanned into a flame by the presence of certain influential and unprincipled men in the city at that time. The horrible form which it assumed is attributed to a variety of causes all tending to excite the fears and superstitions of the people, and which a more judicious line of conduct on the part of the French might have obviated. I have already mentioned one of the causes which embittered the inhabitants against the French, and this was further aggravated by their authorities seizing and holding

a piece of ground on the river bank which had been the site of one of the Emperor's resting-places, and was regarded by the people as in some measure sacred. On this was built the consulate and a Roman Catholic cathedral, the tower of which, being higher than surrounding objects, ran foul of the native prejudices with regard to Fung-shuy. The children's foundling hospital, where the majority of the sisters resided, was some distance from here, and had for some time past been an object of suspicion, from the secrecy observed in its management and the difficulties thrown in the way of people who wished to reclaim their children. Threatening crowds had already assembled at the doors, and long before the outbreak took place coming events had cast their ominous shadows; but no one attached much importance to the threats and warnings, or really believed that any such awful crisis was at hand. The main facts of the occurrence were communicated to me by gentlemen residing at the time in the English settlement, and who, from their position and knowledge of the people, were well qualified to form a judgment on the event and the causes preceding it.

In the course of the forenoon of the day in question messengers arrived in the settlement reporting immense crowds assembling in the neighbourhood of the cathedral and children's hospital: later information confirmed these reports, adding that the people were armed with spears and other weapons,

and were in a very excited and threatening state. Shortly after noon the attention of one of these gentlemen was called to dense volumes of smoke ascending from the French cathedral, and very soon after it was wrapped in flames, while fire broke out almost simultaneously in the direction of the hospital. Meanwhile the howling and yelling of the mob could be distinctly heard in the settlement, and everyone knew that the worst had come, while such measures as suggested themselves were at once adopted for the protection of the houses and the safety of the women and children; for the mob might be expected to finish the work of destruction by a general sack of the foreign settlement and indiscriminate slaughter of all foreigners, and that such was the intention of the rioters there is now strong reasons for believing. It just chanced unfortunately that there was no gunboat here at the time, but a merchant steamer was detained, and arrangements made for embarking the women and children, and for defending the vessel with such means as were at disposal in the event of an attack. The same afternoon a portion of the mob set off in the direction of the settlement with this very object in view. They arrived at a bridge close to the outlying foreign houses, where they halted, and for some unaccountable reason turned back towards the city. It is said that they were harangued here by a man in the crowd, who pointed out that they were acting contrary to orders, that

Friday was the day fixed for the attack on the foreign settlement, and at his instance they turned back. Be that as it may, the mob retreated and the settlement was saved. The danger, however, was far from over, and at length word was brought in of the awful slaughter which had taken place, and the massacre of every foreigner that had been found. All that night the howling of the rioters could be heard in the city, of which they had taken complete possession, and were wrecking all foreign property and searching for foreigners to kill them. It was a time of painful anxiety to everyone in the settlement, not knowing how soon the mob would come or what prospect there was of relief. The rioters remained in possession of the city for the next three days, and the authority of the officials was in abeyance. A native was discovered in the tower of the English church, which he was just about to fire, and this would have been a signal for a fresh onset; and many bad characters were prowling about ready for pillaging when the time arrived. On Wednesday heavy rain set in, such as was never seen here before or since, and to this is generally attributed the escape of the settlement and quelling of the outbreak ; for the Chinese never venture out in the wet. So the week passed off without any further alarms, and slowly the city resumed its customary aspect. Gunboats arrived in quick succession, until there were six off the settlement, and all fear was at an end. Nothing astonished the Chinese more than

the sudden appearance of these little vessels ; they seemed to have sprung from the skies, and the natives credited the 'barbarians' with all sorts of magical powers. But the settlement owed its escape in the first instance to the rain, which continued quite long enough to cool the fiery passions of the mob and damp their ardour, and to enable the sacred officials to recover their wits and their authority. Whether the outbreak was ever intended to develope into a massacre is not known, and probably never will be, as its projectors have been so effectually screened that only surmises can be ventured on. Some are inclined to the opinion that riot and pillage were the only objects in the first instance, but that the mob—as mobs will do—got out of control ; and from pillage got to murder, and from murder to a general massacre of all foreigners within reach. But this in no wise lightens the responsibility of those who originated the outbreak, or of the negligent officials who permitted it to assume such proportions.

From facts which time has brought to light there are strong grounds for supposing the whole affair to have been planned by responsible persons in high position, and that in addition to the wreck of the cathedral and hospital, Friday was fixed for the attack on the foreign settlement. Suspicion would seem to point to the second city magistrate and a military official of well-known violent anti-foreign sentiments as the wire-pullers, though of course they

took no open part in the outbreak, and managed to keep so far behind the scene that no proofs could be brought forward of their share in the matter.

This is certain, the officials *must have known* what was about to take place. Here is a curious fact worth noting. All the native houses surrounding the hospital were covered with wet mats before the outbreak as a protection from sparks; and further, a door in connection with it from a native house was bricked up: so some people had shrewd suspicions as to what was coming off. The Viceroy's Yamen almost abuts on the site of the French Consulate, and he had 600 foreign drilled troops available, but they were never called out. The Viceroy was a weak, undecided man, and on this occasion seems to have quite lost his head; in any case, no troops were sent, and indeed it is doubtful whether they would not have sided with the rioters.

Besides the unfortunate Sisters of Mercy, the French Consul lost his life, as also the Secretary of the French Legation, who had only arrived the day before with his young wife, and, in spite of alarming rumours, had been persuaded by the Consul to accompany him to his house: they were both massacred. On the other hand, it is pleasant to record that one, if not two foreigners, were concealed by friendly natives close to the scene of the massacre, till they could safely retreat.

The Franco-German war which had just broken out saved China from another war with France; for

the hands of the French were too fully occupied in Europe to be able to spare a force for a war with China. It is perhaps not saying too much to declare that, if the massacre had occurred a little earlier, there might have been no European war. France was burning for military glory, and a fight with China would in all probability have suited them just as well as anything else. As it was, the Chinese Government indemnified the French, and executed a few wretches, who were generally supposed to be innocent of the whole affair, compensating their relatives by the payment of a handsome sum. The officials escaped scot free.

Since the year of the massacre, Tientsin has been subjected to a series of fearful calamities, and many of the natives look on it as a punishment for the outrage.<sup>1</sup>

<sup>1</sup> See Appendix No. 4, *Famine Horrors*.



## CHAPTER XXI.

VISIT TO A MOHAMMEDAN MOSQUE—A RELIGIOUS DISPUTATION—  
MOHAMMEDAN SERVICE—THEIR RITES AND CEREMONIES—  
PRESERVATION OF THE FAITH—THEIR SACRED BOOKS—EDU-  
CATION—HOLDING OFFICIAL RANK—ELECTION FOR PRIESTHOOD  
—ORGANISATION AND MAINTENANCE OF THE CHURCH.

TIENTSIN has a considerable Mohammedan population, with three mosques. These are situated in the suburbs near the west gate, and are readily distinguished by a conical dome with a pear-shaped knob on the top. I visited one of them in company with a gentleman of the London Missionary Society,<sup>1</sup> to see the services, which are held on Friday; the first early in the morning, the second and principal one at mid-day, and another at sunset. We had a very hot ride on donkeys of about three miles, and found on arrival that the hour had been altered on account of a funeral. However, we were determined to see something of the place, and have a chat with the priests, so we dismounted, and were received very courteously by several leading members of the congregation. On one side of a quadrangle there was a room in which the faithful washed their feet. A table ran down the centre, and under this was a

<sup>1</sup> The Rev. John Barradale, a zealous and devoted missionary, who, I regret to hear, has fallen a victim to typhus fever.

kind of trough, with benches ranged around. Tea-pots containing water for the ablutions were dispersed about the table, and some cupboards, for use as dressing-rooms, adjoined.

Before entering the mosque it was necessary to doff our boots. One of the most pleasing features of the building was its perfect cleanliness in contrast to the Temples of Buddha. The floor was covered with fine grass matting, and on this was laid strips of white felt for the worshippers. Several Arabic inscriptions were placed on the walls in different parts of the building, and we asked their meaning, but our conductors were unable even to read them; one of them, however, volunteered to get an interpreter, who on his arrival began, evidently with some difficulty, to read and explain them. It is almost unnecessary to say that there were no idols or figures of any sort; indeed, the Mohammedans of China make no secret of their scorn for the surrounding idolatry. Near the door we discovered an imperial tablet, which is used throughout the Empire as an object of worship, and on pointing out the apparent inconsistency between their teaching and practice, they laughed and called our attention to the fact that it was behind the place occupied by the worshippers, who in consequence always had their backs turned to it. The tablet is in fact merely admitted as a sop to the officials, and not worshipped in any way.

Conversation gradually turned on our respective

faiths, and with a view to discussing the matter more conveniently, our hosts invited us to adjourn to one of the priests' rooms, where we were welcomed by an old man, and regaled with tea. The controversy was now continued with much spirit and earnestness on both sides, and the little room was soon filled with as many of the congregation who could manage to squeeze in ; and all showing the keenest interest. The argument for the defence was taken up in turns by three of the most prominent men, and when one was baffled, another came to his rescue ; and so it went on for nearly an hour, the heat in the meantime becoming almost intolerable. The most perfect courtesy and good-temper was shown throughout, and the audience seemed to enjoy it immensely ; indeed, there is nothing a Chinaman likes better than a good argument. I was a little amused with one of the controversialists, the youngest of the three, and of course the most eager. He had been quite driven into a corner, and was evidently at an utter loss for something to say, so, characteristically, he placed one finger against his nose and stared hard at the ceiling with an expression of face which confessed as plainly as words, 'Well, I'm beaten now.' One of his less hasty friends came to the rescue, and continued the point. The sharpest of the three was an elderly man, who exhibited a wonderful knowledge of Christianity, which was accounted for by Mr. B. informing me that he was a constant listener in one of the London Missionary

Society's chapels. The discussion at length reached a point at which further argument was useless ; for though they admitted that Christ was a great prophet, they said that Christ ranked after Mahomet, and they denied His divinity or His office as a Redeemer. And when this stage of the controversy was reached, one of them declared that it was useless to continue, as both sides believed in their own prophet as the true one, and we should no doubt find out at the day of judgment which was in the right. The substance of the discussion was translated to me as it proceeded by my friend Mr. B. Another argument advanced by them was the impossibility of their sinning when once they had embraced the faith. 'They dare not sin,' so they said, and therefore had no need of a Redeemer.

Belief in Christianity is certainly not dependent on the intellect alone, and it is doubtful whether controversy ever won converts. People who possess half a truth are always more difficult to deal with than those with none. They showed us a book of the Koran in Arabic, and told us that the service was partly in Arabic and partly in Chinese. We parted with them on terms of perfect friendliness, and received an invitation to come on some future occasion to witness the service.

Next Friday found us on our way to the mosque again, and this time proved lucky. The service had just commenced, so we entered and took up a position as near to the priests as could be conveni-

ently got without interfering with the worshippers. The congregation numbered 150. They were reclining in rows on the felt, and were dressed in long white, or light yellow robes of a sort of crape, wearing conical caps of the same material in imitation of the fez. We observed that they all had their cues carefully concealed under the cap, a noteworthy fact, as it is invariably the custom with the Chinese to permit the cue to hang down when appearing in public : the contrary being considered a mark of slovenliness or disrespect. The priests were seated cross-legged in a row facing the congregation, flanked by the students ; the only difference in dress being a white silken turban in place of the cap. The head priest, occupying the central post, was a remarkably fine old man, with grey beard and bronzed features—the very picture of an old Arab sheik. He sat bolt upright, with closed eyes, quite motionless, throughout the reading of the Koran. The first part of the service, lasting nearly an hour, was occupied in readings from the Koran, in Arabic, by the students, each one taking a turn. At length the head priest rose and walked to a table which had been placed in the centre of the congregation ; here he seated himself, and delivered a sermon lasting about half an hour. He spoke so low and his delivery was so indistinct that it was with great difficulty that my friend, who acted as interpreter, could make out any part of it. He was, however, heard to apologise to the congregation for our

presence, and to explain our not taking part in the ceremonies from ignorance of the true doctrine. He then went on to point out the advantages resulting to true believers of the doctrine ; but it was all so indistinct that it was impossible to follow the thread of the discourse. The sermon over, the preacher retired to his old place, and the service proceeded. Occasionally the entire congregation crowded together into four rows, and, following the priest, performed a certain number of prostrations ; then they repeated certain texts or prayers while counting the beads on a rosary.

The difference of costume to that of the outside world was singular ; indeed, if a stranger had been suddenly dropped into the midst of the congregation he would certainly have believed himself to be surrounded by Arabs ; and anywhere but in a mosque with Chinese. Though separated from their co-religionists in other lands, they still observe most of the prescribed forms and ceremonies. With reference to the use of rosaries, Sale remarks that ' Prayer is performed after a prescribed form, with a certain number of phrases or ejaculations (which the most scrupulous count by a string of beads) : and again, as regards the costumes of the worshippers.' ' The Mohammedans never address themselves to God in sumptuous apparel, though they are obliged to be decently clothed ; but they lay aside their costly habits and pompous ornaments, if they wear any,

when they approach the divine presence, lest they should seem proud and arrogant.'

Many of our friends recognised us, and as the service drew to a close came over and got into conversation. Gradually a little crowd collected, upon which one of the men who had borne a leading part in the controversy on the last visit, and who appeared to have some authority, addressed the others in rather severe tones, telling them that they ought to wait till the service was over, instead of causing a disturbance. Several men were pointed out as frequent listeners in the missionary chapels.

As the fate of the Mohammedan power in Europe has acquired fresh interest of late, some of my readers may like to know something of the followers of the prophet in this distant quarter of the globe. The first mention of their appearance in China, according to Dr. Edkins, occurs in the records of the Tang dynasty, which flourished from A.D. 620-907; but the larger number entered the country during the Ming dynasty 1368-1644, when the religion became established and protected by the State. Mohammedans are now found in all parts of the Empire, though they are perhaps most numerous in the northern provinces, where occasionally they are said to form a third of the population; and one or more mosques exist in most of the large cities. Mohammedan records and pamphlets state that the sect came to China in the first place in scattered bands; some as refugees, and others as emigrants, in the first century, after the Hegira

(A.D. 622), so that they have now existed in China as a religious community for more than a thousand years, and it is said without showing any symptoms of amalgamating, or a leaning towards the corrupt religious practices of their neighbours. They are well aware that their sect emanated from Arabia, a Western distant land ; that their chief apostle was Mahomet, and that he was born at Mecca, and buried at Medina. The necessity of making the pilgrimage to these sacred cities is still preached, but few if any ever now undertake the journey to this distant region. They face Mecca consciously in prayer, but few have any more definite idea of its geographical position than that it is a place a long way towards the setting sun ; in other respects they differ but little, as regards a geographical knowledge, from the Chinese at large.

The bulk of the Mohammedans in Tientsin reside in the neighbourhood of their mosques, of which they have three ; but isolated families are found in all parts, living in amicable relationship with their neighbours. They belong to all classes, and do not appear to differ much in social standing from the Chinese. As a community they have not grown rich like communities of Jews usually do ; nor are they so fanatical and bigoted as their co-religionists in other lands ; in this respect having no doubt come under the influence of the tolerant and latitudinarian spirit of the Chinese. Their rebellions have not perhaps been due to religious fanaticism so much as



the oppression of mandarins; and, notwithstanding that these outbreaks have often been characterised by acts of horrible cruelty on their part, it is very doubtful whether in this they have been any worse than their neighbours.<sup>1</sup> They are allowed full liberty of worship, and not persecuted, as the sect is much too numerous and powerful. Their numbers are very variously estimated, and, as the Empire is opened up and travelled over by foreigners, they are found to be much more numerous than was at first supposed. Public preaching, with a view to proselytising, is unknown; and the sect increases, where growth is observable, mainly through the natural increase of families.

Theoretically, the Mohammedans do not intermarry with the heathen, but where it occurs the wife adopts the husband's faith. This rule is often set aside in the case of wealthy men, who, after marriage with the first wife (always a Mohammedan), purchase Chinese concubines, and these are then regarded as belonging to the sect.

The rite of circumcision is observed, being regarded as indispensable to admission to the sect. They do not touch pork. Travellers usually seek them out as keeping the best and cleanest inns; besides which, they often follow the trade of butchers for the sale of mutton and beef; though, strictly

<sup>1</sup> Some account of these rebellions is given by M. Dabry de Thersant, French Consul at Canton, in his interesting work on the 'Mohammedans in China,' recently published.

speaking, the slaughter of oxen is contrary to law, yet the occupation is winked at by the officials on condition of a 'squeeze.'

They regard both Buddhism and Panism as utterly and equally false; and make no secret of their scorn for the idolatrous practices of their neighbours. I heard of a Mohammedan in one of the inland cities who declared that if he had his way he would carry fire and sword through the empire, and make the whole nation embrace the true faith. Such instances of fiery zeal for the cause are, however, rarely met with in China, but this case serves to show that the spirit is not altogether extinct. It is a fact worthy of note that notwithstanding the almost complete isolation of the Mohammedans of China from their co-religionists elsewhere, they have maintained their faith, in comparative purity, for more than a thousand years, amidst the contaminating influences of idolatry and the gross superstitions of the people surrounding them: and in this respect they contrast in the most striking manner with the Jews, who at various periods have found their way into China, and formed little colonies of their own. The accounts given by those who have visited these Jewish colonies are melancholy in the extreme, and lead one to expect their approaching final extinction as a sect and absorption into the nation at large; having almost forgotten their national traditions, and conformed to a great extent to the opinions of the Chinese, from whom they seem to have imbibed

such notions as they possessed of a future state. Their temples have fallen into ruin, and it is said that the last member of their community who could read Hebrew, in which their Law is written, died in the last century. The picture given of these unfortunate exiles (who entered the country in the first instance about 200 B.C.) is altogether a sad one. The causes which have led to the decay and loss of their religious faith would be worth inquiring into.<sup>1</sup> The Mohammedans, on the other hand, remain a distinct and homogeneous community, preserving their faith almost in its original form. They regard Fungshuy as a foolish and groundless superstition; and, notwithstanding that parental authority is just as great, and exercised to the same extent as amongst the Chinese generally, and that filial affection is every bit as highly esteemed, they take no part in the ancestral worship of the country; and this very fact surely affords the strongest argument against the expressed hostility of the Chinese towards Christianity, on the ground of its practice being incompatible with parental authority, filial affection, and respect for the departed. Here are a powerful and numerous sect, professing to worship the one and the true God, eschewing ancestral worship, together with all forms of idolatry, and whose form of worship and

<sup>1</sup> The melancholy fate of the Jewish colonies in China affords an illustration of the truth of Professor Max Müller's remark, that 'if there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed.'

ceremonial, might by the immense majority of Chinese be very easily confounded with Christian Protestant worship, from the entire absence of figures from their churches and the simplicity of the ceremonial,—who, notwithstanding, attach the highest importance to filial piety, and exercise parental authority as stringently as the Chinese themselves. The Mohammedans claim fellowship with Christians, on the ground of their alleged common descent from Abraham, and the fact of both worshipping one God, in distinction to the idolatry of the Chinese. It seems a pity that some bridge cannot be devised for spanning the comparatively small gulf which separates the two faiths, in the face of the chaos of corruption and superstition enslaving the minds of surrounding peoples. And yet there are thoughtful men who declare that the great conflict of Christianity in China will be ultimately with Mohammedanism. The other religions of the empire, if indeed Tauism and Buddhism, in the form in which they now exist, can be called religions, will fall with comparative ease.

Their sacred books are all written, and therefore costly. A few explanatory works only are printed in Chinese. Copies of the Koran are written both in Arabic and Persian, and are the work of priests. A full copy generally comprises thirty volumes, and costs from 100 to 200 taels (30*l.* to 60*l.*). The writing is performed fasting and with washed hands, reminding one of the practice of the old monks, when

copying the Scriptures, of washing the hands and taking a new pen at each occurrence of the name of Jesus.

As regards education, they differ in no respects from the Chinese. The works of Confucius and Mencius, indeed the classics generally, are studied by all who are able, as passes to promotion and as essential to progress in polite society ; but none of these writings have any religious authority with them. Mohammedans, however, frequently do violence to their convictions in attending examinations with a view to office. Theoretically, there is no Test Act in China, and men of all religions are eligible, provided they pass the examinations successfully. An imperial edict, however, has fixed the interpretation put upon the classics by the materialistic commentator Chu He as the only orthodox one, and any divergence from his views would ensure the rejection of the papers containing them.

These papers are understood to express the religious opinions of the writers, and therefore no conscientious Christian or Mohammedan could compete for honours or office. Many Mohammedans do this, and the practice is winked at for the sake of the influence accruing to the sect.

All officials in China are compelled to attend the annual homage paid to Confucius, to the State gods (*i.e.* gods of the land and grain), and the local guardians of the districts over which they preside. Mohammedan mandarins do this, excusing them-

selves partly on the ground of the merely perfunctory performance of imperative duties, and partly by asserting that they do not *worship*, but simply honour, the memories of deceased sages and heroes.

I was given to understand that the Mohammedans have different degrees of communion, and that while holding office they are placed for the time on a lower grade, which excuses them from many observances which would otherwise be obligatory, enabling them at the same time to accept the emoluments of office and exercise the functions attached.

Their children usually attend Chinese schools. There are, however, some schools under the control of their priests, in which Arabic and theology only are taught. Many children go through a course in both.

In all secular disputes Mohammedans have recourse to Chinese courts of justice.

Their priests—the chief of whom in connection with a mosque is called the Ah-hung and the rest Halipai, or students—have no authority in secular matters. Such power would not be conceded by Chinese law, and is not recognised by their own adherents. There is nothing amongst them at all corresponding to 'pastoral visitation.' Occasionally a wealthy adherent invites, or rather hires, a priest or student to recite the prayers of the Koran at his house, but it is done more with the Buddhist idea of procuring merit by vicarious worship than of gaining

knowledge or instruction. Even in sickness there is little or no pastoral visitation, but on the occurrence of death a priest must be summoned to assist in the last rites for the deceased.

In matters of belief and discipline the authority of the priests is large ; and the laity have no voice in interpreting the doctrine. The authority of the chief priest seems to resemble that of the Roman Catholic priesthood rather than that of Protestant ministers. I have not, however, heard whether they hold the power of excommunication, or what means they have of enforcing decisions. The chief priest or Moolah is chosen by ballot of the elders. On a vacancy occurring through death or resignation the candidates for the office give their names into the assembly and then withdraw. The selected candidate is installed in the office for a probationary period of one year, then for an additional three years, and at the expiration of this period, if he has given satisfaction, he is formally installed. This is probably nothing but a precautionary measure vested in the hands of the congregation, and seldom stringently adhered to.

The mosques are supported by voluntary subscriptions, and all funds are under the control of a financial board, consisting of laymen elected for the purpose, somewhat similar to churchwardens or deacons. On any member joining a congregation he is asked what amount he is willing to give, and this sum is collected monthly. The contributions

towards the maintenance of the particular mosque I visited averaged from a quarter of a dollar to one dollar per member monthly, which can scarcely be considered a high church rate. Weakly country churches are said to be assisted by the wealthier ones in the cities.

The churches, or rather congregations in the respective cities of the empire, have no special means of intercommunication, relying for information on the ordinary Chinese 'Post,' which is in certain parts better organised than is often supposed.

I have not heard of any cases of Mohammedans being converted to Christianity in China, and at present they offer no encouragement to efforts in that direction. They ridicule the idea of the Trinity, the Miraculous Conception, and Divinity of our Lord. They admit that Christ was a great prophet, and ranking with, but after, Mahomet ; but they deny that he was more than a prophet, or had any claim to be called the Son of God.



## CHAPTER XXII.

TIENTSIN AS A MISSIONARY CENTRE—THE L. M. S. DISPENSARY—  
ATTITUDE OF THE OFFICIALS—CASES OF PERSECUTION—ENCOURAGING RESULTS OF MISSION-WORK—IMPORTANCE OF  
TRAINING UP A NATIVE CLERGY—M. N. C. INSTITUTION—INSTRUCTION IN ENGLISH—ROMAN CATHOLIC MISSIONS.

FROM the position of Tientsin with respect to the lines of communication leading to the interior, as well as from its commercial importance as the centre of a large import trade with the capital and other provinces—which draws merchants and travellers from all parts—the city is a fine centre for missionary work ; and notwithstanding the difficulties and discouragements connected with work of this kind in all large cities, from the marked anti-foreign sentiments of the officials and *litterati*, reflected on the people at large, Christianity makes slow but steady progress. The missionaries of all denominations devote a great deal of their time and attention to the city chapels, and the soundness of their views in this respect is shown by the indirect result of the work, which often bears fruit in utterly unforeseen ways, for amongst the attendants at the mission chapels are men from all parts of the province, who carry the seed thus sown away with them to their

native place ; and the first intimation of its springing up is a request to the missionary for a personal visit, from some far distant village, where a small body of inquirers are anxiously awaiting more certain information regarding the new doctrine. In course of time baptisms take place, a church is formed, and this in its turn becomes a first centre of propagandism. The same thing is being repeated in all parts of the Chinese Empire, and in spite of the sneers of hostile critics and the contemptuous remarks of sceptics as to the utter uselessness of attempting to convert the Chinese, the religion spreads on all sides. This development of the work in distant places and out of the way corners, is one of its most encouraging features, showing that no matter how slow it is to bear fruit, and how indifferent soever the congregations may seem to the preaching, the seed is sure to spring up somewhere, and eventually to arrive at maturity ; indeed, in some parts the missionaries are quite unable to keep pace with the demand for their presence, and the importance and indeed absolute necessity of bringing forward a carefully trained body of native preachers is becoming every day more apparent. The ultimate success of Christianity in China is merely a question of time, and is perhaps nearer than many of us suppose ; there are not wanting signs of a change being at hand, and in the opinion of many thoughtful and experienced men the next twenty years will be an eventful period, showing great results.

The city chapels are not usually very crowded during the summer, but throughout the winter months the congregations are large ; and day after day the chapels are packed as tight as they can hold. The majority of course attend merely to satisfy curiosity, but the regular worshippers increase year by year, so that the labour is not wasted. Many men, on the other hand, who are constant attendants and seem to take an interest in the discussions, on being spoken to or even taken notice of often keep away altogether.

The preaching in the chapels during the daytime is mostly carried on by the native preachers with open doors ; these men have been trained under the missionaries, and many of them are exceedingly able and would do credit to any English church.

The London Missionary Society has a dispensary in the city under the charge of a native physician trained by Dr. Dudgeon of Peking. The average number of cases to which relief is given annually is 9,000, at an average expense of about 90%. It is dependent for support on voluntary subscriptions, and some of the native officials contribute towards it. Several instances of gratitude on the part of patients who have been cured here might be mentioned, but not being permitted to fee the doctor, they show it by presenting tablets with an inscription setting forth the skill of the physician. This man is a Manchu—a bannerman—and when absent from the capital his military services are performed by

proxy. His skill as a physician is acknowledged on all hands, and if he was desirous of giving up his post and setting up as a private practitioner he would soon acquire a more extensive practice than any native doctor in Tientsin. He remains faithful to his employers and to the cause, and has never shown any anxiety to change his lot for a more remunerative one.

On my first visit to the dispensary there were two very bad cases of burning under treatment, and the native doctor was unfortunately down with famine fever. One of the patients—a woman—was in a frightful state, the whole of her face, arms, back and breast being a mass of burnt skin and raw flesh.

The wounds had been received at a fire in a native gentleman's house situated behind and adjoining the hospital premises. She was a servant employed in the house, and in trying to save things from the fire was caught by the falling roof and enveloped in flame. On being extricated she dashed through the crowd, made straight for the river, quite a mile off, and finally plunged in; she was rescued and brought to the dispensary. The other victim was eldest son of the proprietor, who received his hurt at the same time in saving his old grandmother. The owner of the house is a petty official holding some appointment in a distant city, and according to all accounts a most unpopular man. Firebrands had been thrown into his yard on previous occasions, and no one seemed to have a good word to say for

him. Under these circumstances his stubborn opposition to the construction of the missionary hospital is not surprising. He returned to find his house in ruins, and with characteristic meanness never sent to inquire after his servant or to thank the Mission for their attention to his son, whom he forbade to see the foreigners any more. The woman was attended until cured, and then sent back to her employer, and the next thing heard of was her death, the result probably of neglect.

The officials of Tientsin show no open hostility to mission work, but there is a good deal of covert opposition, which is every bit as effectual and far more difficult to deal with ; for instance, if a native sells a piece of land to the missionaries for building or other purposes, whether from friendly feeling or simply with a view to making money, the official in whose jurisdiction the man lives at once brings pressure to bear on him. Take a case in point. A native having recently disposed of a plot of land to one of the societies was informed on by some evilly disposed person who had a spite against him, and very shortly after was ordered to present himself at the Yamen, where he was questioned about the report, and ordered to surrender the purchase money till the matter was settled. Soon after this he received a message to wait on a higher official, and was once more ordered to deposit the money he had received for his land. It was to no purpose that he pleaded that he had already given it up; he must

surrender the money there and then, or suffer punishment. There was no help for it, so he again paid the amount, and was permitted to leave the Yamen. It is needless to say he has heard nothing further from either official ; and has practically no redress, for if he pressed matters he would be punished on some false charge, or 'squeezed' still more.

The following is a more flagrant case of official persecution, which called for the interposition of the missionaries. A native residing in a city near Tientsin had been in the habit of letting a house for use as a chapel, and this at length coming to the knowledge of the principal city magistrate, he sent for the man, asked him if it was true, and ordered him to sign a paper setting forth that he would annul the lease and have no more dealings with the 'foreign devils.' The man firmly but respectfully declined to do so, upon which the mandarin flew into a passion and ordered him to receive 500 blows on the face. The punishment, or rather torture, was inflicted on the spot, and the man became insensible long before it was finished. In this state he was seized, a pen placed in his hand, and the signature forcibly attached. Such an outrage called for the intervention of the missionaries, who placed the case in the hands of the higher authorities. The guilty official at length called on the missionary concerned in the matter, apologised for his brutal conduct, and placed the document referred to in the missionary's hands, begging most humbly that he

would not use it against him on any future occasion ; and there the matter ended. The official appears to have come to his senses, and now affects a friendly disposition towards the mission work. Firmness and a close adherence to treaty obligations is of the highest importance in dealing with these people. The slightest sign of indifference to outrages of this kind is sure to be construed into fear or weakness, and a still worse one is pretty certain to follow.

The most encouraging and successful work of the missionaries is situated some three or four days' journey from this port, where there are several groups of villages containing many Christian converts ; and churches have been formed here. Recently a small community of believers was discovered at a place seventy miles from Peking, originating in a hearer at one of the chapels at Tientsin. Dr. Edkins of Peking informed me he had just received a letter from another community numbering 150 individuals, who were awaiting baptism. Another gentleman had received a letter from a body of Roman Catholic converts, requesting him to visit them. Two Japanese students at the Embassy in Peking have joined one of the native Christian churches in that city, receiving baptism, and displaying the greatest interest in all church matters. The Japanese Minister himself is spoken of in the highest terms by those who are acquainted with him as an enlightened and accomplished gentleman. His marriage, which took place not long ago in

Japan, is said to have been a very remarkable event for that country; it was conducted in accordance with Christian principles, and on the occasion he read an address to his assembled guests, setting forth his motives and the footing on which he intended to place his wife, as being entirely different from that which had been hitherto the custom of his country. The name of this gentleman is Mr. Mory.

The missionaries here, as in other parts of China, have recognised the importance of training up native preachers and catechizers to develope the work and to take charge of the churches when formed; and with this object a number of students are now undergoing a course, extending over a period varying with the abilities of the individual, of from three to five years. As the positions which they will occupy are of great responsibility, the utmost care is exercised not only in the selection of young men, but in their subsequent training. Their studies are mostly theological, but they acquire besides some knowledge of history, geography,<sup>1</sup> astronomy, and other matters included under the head of Education in Western Lands, which of course gives them an intellectual preponderance amongst their countrymen. But, above all, to maintain a

<sup>1</sup> I was shown a map published in one of the inland cities, in which Africa was ethnologically divided as follows; beginning at the Cape, 'Black devils,' then a narrow strip; 'curly-haired black devils;' next, 'jabbering curly black devils,' and so on north to Algeria, &c. This map had evidently been copied from a foreign one, as many names were accurately rendered, while others must have been evolved from the brain of the native geographer.



respectable status it is absolutely necessary that they should have an extensive knowledge of their own classical authors, which are at present the only acknowledged authorities on matters connected with intellectual culture in China. And although the work of these students will lay mostly in a humbler sphere, still, they will constantly meet educated men, and unless they can hold their own with them on the chosen ground of Chinese classics, they will lose weight and influence very considerably with their countrymen generally ; besides which a wider acquaintance with their own authors and established systems will enable them the better to see where these fall short of those of foreign lands, and how imperfectly they deal with many matters intimately connected with our lives and with our present and future welfare. From a Christian standpoint they will see how little religion these old philosophers taught, and while putting the rubbish on one side, they may incorporate many of the profound truths which are to be found there with their own teaching, and so raise and expand the minds of those with whom they have to deal, winning respect for themselves and sympathy and support for the cause they have adopted. The important part these young men will play in the future of their country is scarcely appreciated by the bulk of foreigners as it should be, and probably not foreseen by the students themselves. It is impossible, however, for so many trained minds in association with pure lives and

high aims to be abroad amongst the people without leavening the mass to some extent. Apart from the direct result of their labours, their teaching will lead other minds into new channels of thought, and the final and inevitable result will be a general move forward of all classes, such as the Empire has not witnessed for centuries. Those who have the guiding of this movement should leave no means untried of leading it into safe channels.<sup>1</sup>

There is a building just completed in the foreign settlement of Tientsin, of the purposes of which the majority of the residents are in ignorance, which will in all probability have a deeper bearing on the future of this province, and exercise a wider influence for good amongst its people, than even its projectors calculate. It is a training institution—the first one of its kind I believe especially built for that purpose in China—where a body of young men numbering from 20 to 30 will receive a special education with a view to holding appointments in the native churches. They will in fact form a body of able and intelligent native clergy, in connection with the missionary work of the 'Methodist new Connection Society,' whose property this institution is. The necessary funds were, I understand, raised by special subscriptions at home, and many of our wealthy and influential manufacturers whose names

<sup>1</sup> The Basel missionary board are deeply penetrated with the importance of having a thoroughly trained native pastorate, and have now three Chinese students at the college at Basel. Two have already passed through, and are now in charge of native churches.

are well known not only in the mercantile world, but as associated with most of the schemes of philanthropy and improvement set on foot in our own country, were liberal subscribers : and no doubt they will do a real good for such a portion of 'China's millions' as come within the scope of its influence. The institution will be under the charge of an English tutor, assisted by a native one for the direction of their classical studies, and everything that wisdom and forethought can provide has been done to ensure its ultimate success.

The opinion is once more beginning to gain ground, and a gentleman of forty years' experience in connection with education and missionary work in the East has lent the weight of his own opinion to it, that it is desirable to teach the English language to some at least amongst the students who are now being brought forward for work in the native church. The practice was abandoned at a comparatively early stage of mission work in China, for reasons already stated.

Since then, however, affairs have widely altered, the temptations to accept other employments are not now so pressing—a special class of men having grown up in connection with the various 'Hong's' where English is required, who have at least some knowledge of that language ; while, on the other hand, it is becoming of the highest importance to get a body of cultured native preachers ; and by no other means can this be done so well as by

giving them the key to that vast storehouse of knowledge contained in English literature. No doubt a few of these men will be lost to the Church, but still the number who remain will counterbalance the loss, and well repay the time and trouble bestowed on their education. In the first place, only those who by their character and abilities give reasonable hope of success need be selected for this especial object. There are many young men who have no taste for foreign languages, and to attempt it with such would of course be sheer waste of time. The whole question indeed resolves itself into one of time. The advantages are undeniable, but the natives churches are in urgent need of men, and in many cases the additional year or so required to impart a knowledge of English cannot well be spared. Some little knowledge at any rate can in most instances be imparted without a serious sacrifice of time, and this they must be trusted to increase by habits of self-culture, and there is no doubt that many would do so after once discovering the new mines of knowledge placed at their disposal, and the immense intellectual preponderance conferred thereby.<sup>1</sup>

Several English works have been translated into the Chinese language, but these are as a mere drop in the ocean to the mass of knowledge from which

<sup>1</sup> The Chinese admit that our system of education makes us good mechanics ; but they think that our literature, such as it is, is all directed to this end, and that as an instrument of moral and intellectual culture it is utterly defective.

the natives are debarred by ignorance of our language.

I understand that several of the missionaries at Peking have expressed favourable opinions of the scheme, and quite recently a gentleman here received a petition from his students begging to be allowed to learn English; their native tutor has already learnt sufficient to *read* most books, with very little assistance, and is determined to master the language sufficiently to *understand* what he reads. The very sight of a well-stocked library of English books fills him with a longing to unlock the secret of their contents. One of the most marked results of Christian teaching has been the awakening of the mind and a newborn desire for reading and gaining knowledge.<sup>1</sup>

It is difficult to gain information regarding the Roman Catholic missions. Their work is carried on very quietly, but there is no doubt that they have won a large number of converts in all parts of the Empire. The Chinese regard Romanism as very much the same as Buddhism, with its figures, pictures, rosaries, and imposing ceremonies. Indeed, so much were the early Jesuits themselves struck with the outward resemblance, that they dilated on the fact in their reports in an altogether too ingenuous way for the Fathers at Rome. I understand that the funds for the support of their missions in

<sup>1</sup> This is a strong argument in favour of the assertion that education is the outgrowth of Christianity.

North China are largely derived from property at Shanghai, where they have an admirable institution on a most extensive scale for training young men in the arts and sciences and to various trades. The superior knowledge and skill which they thus acquire enables them to take the lead when they set up in business; and if they succeed they are expected to give liberally to the support of the Church in return for the advantages they have derived from it. The priests tell the Chinese in some parts that the King of England started a new religion because the Pope would not let him divorce his wife. This is their explanation of Protestant Christianity. An American missionary remarks as follows with regard to Roman Catholicism in China: 'There is no doubt that Roman Catholicism is extensively diffused over the entire eighteen provinces of China, and that the aggregate of its adherents must be very large. For some reason, however, a certain amount of prejudice unquestionably exists against them almost everywhere, a prejudice which is frequently but thinly disguised. The priests are accused of acting in various ways the part of officials, and of using the powerful leverage of a Legation at Peking, wholly devoted to their interests, in such a manner as to bring about the advancement of the temporal welfare of their adherents in the direct ratio of their faithfulness and zeal, by acting as a medium through which the Government land tax is paid, thus securing important discounts to those under

their protection. It is alleged that they exercise functions which the genius of the Chinese Government cannot allow to be entrusted to foreigners. The progress of this religion is evidently watched with jealous eyes by the mandarins, and to a certain extent by the common people, who are far too ignorant to discredit the monstrous tales industriously kept in unremitting circulation.' <sup>1</sup>

The belief amongst the poor people as to the 'barbarian' predilection for children's eyes is only too deeply rooted, and was shown recently in a village near Tientsin, where a European house is being built for use as hospital and dispensary. It was remarked by some bystanders, within hearing of a missionary, that the house was being built on arches, and conjectures were ventured as to their probable use. 'Why! don't you know?' answered one man, 'that is where they are going to hide the children, and then take their eyes out.' Fortunately the officials and the well-to-do people in the village are friendly disposed towards the institution, and do all they can to quash such silly stories.

<sup>1</sup> *Glimpses of Travel.*

## CHAPTER XXIII.

THE 'CHINA MERCHANTS' COMPANY': ITS MANAGEMENT—RAILWAY ENTERPRISE AT TIENTSIN—THE WOOSUNG LINE—BENEFICIAL RESULTS OF RAILWAYS IN CHINA—THE DEVELOPMENT OF THE COUNTRY—MR. BURLINGHAM'S SPEECH AT NEW YORK ON THE FUTURE OF CHINA.

THE tribute rice, which used to be brought to Tientsin in junks, many hundreds of which were so employed, is now conveyed in the vessels of a native steamship firm—the 'China Merchants' Company.' This firm was got up by certain prominent officials, assisted by intelligent natives, with a view to wresting the coasting trade, with the influence accruing thereby, out of the hands of the foreign companies who, by the introduction of steamships, had attracted the greater portion of the goods, merchandise, &c., which had hitherto been conveyed in junks. The threatened monopoly was especially unpalatable to those high officials who are antagonistic to foreign influence, or the presence of foreigners at all in the country; and as they could not prevent foreign steamers from plying on the coast between such ports as have been opened by treaty to trade, or even prohibit native merchants from availing themselves of the facilities thus offered,



they took the only course that was open to them, that, namely, of starting an opposition line. Funds, it is needless to observe, were readily found for such a purpose; able natives, who had gained experience in the working of concerns of this nature in foreign firms, were placed in positions of trust; steamers were purchased, and the company was started under the auspices of one at least of the most powerful and enlightened men in the Empire. Success seemed certain. To begin with, the company obtained the monopoly for carrying the tribute rice, which alone must have brought them in a large income,<sup>1</sup> and no stone was left unturned which would tend to increase this. In 1877 the company bought up the whole fleet belonging to an American firm of long standing, thus buying out the last line of coasting steamers flying the American flag. They took over the whole concern—captains and officers included. As regards the management, one of the most astute men of business in Shanghai told me, in answer to inquiries, that 'the company was very ably managed by Tong-king-sing, who, however, is as much and more a foreigner in his ideas than he is a Chinaman: he is a confidential adviser of Li-Hung-Chang in all matters concerning Western ideas, and has recently been made head of a commission for opening mines in the province of Chili. It was by his advice that the Steamer Company was started and enlarged.'

<sup>1</sup> This monopoly is now withdrawn.

It is only right, however, to observe that opinions differ widely on this subject, that the company has been charged with the utmost squander of its resources, and the management accused of speculation on a gigantic scale; that, in fact, the whole concern is said to be conducted in a thriftless, unbusinesslike way. The greatest diversity of opinion exists also as to the ultimate success of the company. Some declare that it must collapse before very long, as the Chinese have no capacity for managing concerns of this kind; which sounds strange! Others again say that all will go well for a time, but that the management will become lax, and that a foreign company with newer and faster ships will then have no difficulty in winning back a large portion of the trade. It may be so, but we must bear in mind that the company is under the patronage of no less a person than Li-Hung-Chang, Viceroy of Chili, as well as other influential men, that the Company is thus always sure of support in high places, and that a large capital will be ready to back it up when wanted. In matters relating to trade alone there is no reason to doubt the ability of the company to hold its own against all comers, especially with such a sharp manager as Tong-king-sing, who gained a varied and extensive experience while in the employ of one of the first foreign firms in the East, an experience which he is now employing to their detriment. A large number of native merchants still, however, prefer to ship in foreign

vessels in preference to those of the company, and so defeat to a great extent the end and aim of those officials who would dearly like to rid their coast of the 'barbarian' flag. The natives complain of the red tapeism of their own company, whereas with foreigners they can transact business on terms of equality, and with greater despatch.

On the other hand, the company are still dependent on foreign aid for the officering of their ships, having no natives at all qualified for posts of this nature ; so that, in spite of the efforts of the officials to exclude foreigners altogether from the concern, they are obliged to have recourse to them to navigate their ships, as well as to advise in matters relating to repair and other questions connected with the successful working of a large steamship company.

China may succeed in keeping a large share of the coasting trade in her own hands, but it will be many years before she enters the lists as a naval power in a mercantile sense, or extends her operations beyond the limits of her own coast. Competent officers cannot be trained in a day, and her experiments in this direction have not been so generally successful as might have been expected ; while till her shipbuilders condescend to turn out something better adapted to the requirements of trade than the patriarchal junk, she must continue to be dependent on foreigners for her ships.

The China Merchants' Company were the first firm in China to adopt the telephone, which was

used in their offices in Shanghai, thus showing that they are fully alive to the advantages of Western discoveries and scientific appliances. Perhaps in many instances in which their speedy downfall is predicted by foreigners, the wish is parent to the thought.

Tong-king-sing, the manager, was frequently at Tientsin during our stay there, and one of the residents, who is perhaps as well acquainted with him as any foreigner is, assured me that he always expressed himself as most desirous of seeing railways and telegraphs introduced all over China, while as a preliminary measure a tramway of about thirty miles was to be constructed from the coal-mines about to be opened to a river near Tientsin. It was stated, however, that while the Viceroy was maturing his plans a foreign merchant stepped in and purchased the mines from their native proprietor, so that the coal would have to be obtained through him. This, be it observed, is only one of the many coal-fields available; and if coal and iron be any measure of a country's greatness, there is surely a momentous future before China, where the coal-fields have been estimated by competent authorities at 419,000 square miles, or more than twenty times greater than those of Europe, while minerals, but especially iron ore of excellent quality, are said to abound in every province.

The extension of the telegraph line from Tientsin to the provincial capital of Paoting-foo was

tabooed by the Imperial Government at Peking, but Li will probably carry it out on his own responsibility when he wants it, and he is too powerful a man for the authorities to say 'nay.' It is also his intention—if preliminary steps have not already been taken—to construct blast furnaces and to erect the machinery necessary for working mines.

Recent intelligence from China speaks of a projected railway from Taku at the entrance of the Peiho to Tientsin. It is to be hoped that the enterprise will assume a tangible form. The history of railway schemes in China, and Tientsin in particular, so far has not been encouraging, the most determined efforts of a resident merchant here having failed utterly to induce the authorities to accede to any plans of this nature. The line was surveyed and the cost of a railway from Taku to Tientsin and thence to Peking carefully estimated, the necessary capital was raised, and hopes ran high, but only to be dashed rudely to the ground again. A steam traction-engine was actually got out, together with some cars, to show the benighted officials how the proposed railway was to work. A day was fixed for the trial, and a large number of foreigners and natives, including some of the leading officials of the city, were invited to witness it. A champagne breakfast was provided, speeches were made, and the delighted officials were carried round in detachments in the cars, expressing themselves as pleased beyond measure. The day's work was pronounced

a success, and a glorious future for railway enterprise was anticipated. For the next three days the engine was kept going, and carloads of grinning Chinamen of all classes were trotted round and round, to their infinite amusement and delight.

Days passed over—weeks, without any sign of stir in the official world of Tientsin. What could the delay be about? At length they were gently reminded of the proposed railway scheme, and questioned as to their intentions in this direction. What did they answer? Why, they coolly replied 'that they approved of it most thoroughly, but'—an ominous but—'that when they wanted anything of the sort they would make it themselves.' This was certainly enough to provoke the most ardent admirer of Chinese officialdom; and so the engine had to be taken to pieces and stowed away in a shed, where it remains to this day.

A railway has, however, actually been constructed and worked for some months at Shanghai. Its end was a tragic one. The proceedings in connection with this little line of about twelve miles in length, connecting Woosung with the foreign settlement of Shanghai, brought its projectors into evil repute with the native authorities. Feeling at one time ran very high in the matter, and so sensitive were the Chinese Government to what they looked at in the light of a breach of faith, that, at Sir Thomas Wade's request, the running of the trains was suspended during the sitting of the Chefoo Conference. The officials

objected to it on the score that the land for its construction was obtained on the plea of making a 'carriage road.' They have no antipathy to wheeled vehicles, but a railway, no! that is a point to which they cannot go. Nothing was said at the time about making a railway, and when the native authorities found that this was the real object of the projectors; the Taotai of Shanghai addressed a long protest to the English Consul, in which, amongst other things, he pleaded that 'when permission was granted by the late Taotai to purchase, it was only intended that there should be an ordinary road. If it had been known to them that the purchasers were to run a railroad, the Chinese officials would never have consented to the purchase of the land. . . As to the application by the Consuls for an exemption of duty on the material of the railroad, the communication only stated that the material was intended for the building of a carriage road, and nothing was said about a "steam-engine road." To assist in an underhand and deceptive concern causes injury to the Chinese Government and to its people.' And a good deal more to the same effect.

Now this official may be an 'unscrupulous person,' as he has been stigmatised, but calling him names does not weaken his arguments or affect the rights of the case. Here is what a local writer says on the subject. Referring to the official protest alluded to, he says: 'The most cogent remarks are those which deal with the fact of the tramway

projectors having misrepresented the scheme when negotiating for the purchase of the land, with the non-inclusion of Pao-shan in the limits of the Treaty Port of Shanghai, and the illegality of making a railway in any country without the permission of the Legislature. These are the most plausible objections, and at first sight appear somewhat formidable. It cannot be doubted that the promoters obtained the necessary land by the exercise of some finesse. They did not say they wanted it for a railway, for the reason that if they had they would certainly never have got it at all. But the Taotai has nobody but himself or his predecessors to thank for being outwitted. . . . The land was stated to be for a "carriage road," not a "horse road,"<sup>1</sup> and so on. Now the question is, whether, knowing the susceptibilities of the Chinese in these matters, and the steady opposition of their officials to the introduction of railways and telegraphs, this was the right way to go to work, with a view to overcoming their scruples. The construction of the line may have been a purely disinterested act on the part of its projectors in the interests of the country ; but as a transaction, was it calculated to impress the Government with our friendly feelings towards them ? The officials may be excused for regarding the matter from their own point of view, and they evidently saw it in a different light to those who looked on it as a triumph of diplomacy.

<sup>1</sup> *Waifs and Strays from the Far East.*



As to the railway, its subsequent history is a striking example of Chinese pig-headedness. After doing all they could to obstruct its working, and venting their spleen on the unfortunate natives who sold the land, the officials bought it at what they considered an exorbitant price, with the understanding that it was to be worked for six months. The natives themselves took to it very kindly, crowded the trains, and the little line, according to all accounts, promised to pay its way ; and, notwithstanding the official threat to throw the whole concern into the sea, hopes were entertained that it would be a permanency, if not the pioneer of others. But the authorities were inexorable : they were enraged at having been, as they considered, taken in, and then imposed on as regards the price ; and on the expiration of the stipulated time the rails were pulled up, and the whole plant, bag and baggage, sent across to Formosa, where, according to eye-witnesses, it was literally thrown on shore like so much rubbish. It was an unfortunate business from first to last, and it is perhaps open to question whether transactions of this sort tend to raise foreigners in the estimation of the Chinese officials or to draw the cords of alliance any closer.

A high official recently told one of the foreign commissioners of customs that they intended to have a railway from Chin-keang on the Yang-tze to Peking, but that they are quite determined to construct their

railways where they are wanted, and not like the one at Woosung.

The leading men in the country, and Li-Hung-Chang in particular, are determined to develop its resources, as far as possible, without the aid of foreigners. At first, of course, engineers and superintendents, as well as skilled workmen, will be required, but these will be kept strictly under Chinese surveillance, and their influence jealously guarded.

While we were at Tientsin, a gentleman waited on Li-Hung-Chang, with fresh plans for a railway there, to be constructed solely in the interests of China of course ; but somehow, the Viceroy did not take the same view of the matter, and there it ended.

The charming naïveté with which schemes are pressed on the native officials, 'in the interests of the country,' ought to ensure them a more favourable reception than they usually obtain. The writer already quoted makes some observations *à propos* of the subject, which are worth noting. He says : ' It is natural, no doubt, for foreigners to fret and fume at the slurs which are occasionally cast upon them by home writers, and the charge of selfish aims and narrow, unscrupulous views which is so frequently brought against them ; but it behoves them to guard against laying themselves open to such innuendos ; and it is difficult to deny that as a rule the element of selfishness does enter perhaps, more than it should, into their calculations.' Even supposing the Chinese to have railways, it is ex-

tremely doubtful whether they would be able to work them without foreign help for many years to come. Mr. Henry Davenport, H.B.M.'s Consul at Shanghai, observes with reference to the introduction of railways in China, in one of his reports as follows : ' The Chinese left to themselves are not in a position to introduce a new railway, or even to take charge of one already existing. . . . If railways are to be introduced the capital must be provided by foreigners, and be supplemented with foreign engineers, station-masters, guards, engine-drivers, and also foreign material, such as rails, locomotives, carriages, and the like. In case the line were taken charge of by the China merchants, or some other semi-official company, their extravagance, inattention to details, and want of care generally, would raise the working expenses to such a height as would speedily absorb all the available receipts. Moreover, seeing that the creeks and canals in the province are gradually being filled up by the deposits brought down by the Yang-tze, without any systematic efforts being made by the authorities to clear out and deepen them, that bridges are left unrepaired, and that, as a general rule, all public property is sadly neglected, it is in the last degree improbable that Chinese officials should, in the absence of a formidable experience, comprehend the necessity for minute care in the conservation of a railway line, rolling stock, &c. In the present condition of affairs, the Chinese Administration would not think of allowing

a railway line to pass into the hands of unofficial natives, while, as a matter of course, the handing over the direction of a line to foreigners could only be brought about, if at all, by very skilful negotiations. In short, it is not probable that railways will be established in this country for many years to come.'

One of the most beneficial results of railways in China would be the alleviation of the terrible suffering caused by famines. Scarcely a year passes by without the inhabitants of one or more provinces of this huge empire being subjected to it, and this simply for want of means of transporting grain to the stricken districts. As regards water communication, China is probably as well provided for, if not better off, in this respect than any other country of equal area in the world, and so long as the districts where scarcity exists are within easy reach of the canals, there is little difficulty in forwarding the necessary supplies; but there are many densely populated regions far away from any of these channels, that can only be reached by means of carts or pack-mules, over rough mountain tracks, and in such case the chances of relief are remote indeed.<sup>1</sup>

<sup>1</sup> With regard to the recent terrible famine in the provinces of Shansi and Honan, Mr. Fraser stated, in a despatch dated Peking, May 10, 1878: 'I heard on good authority that as many as 7,000,000 persons in all are computed to have died in this famine. The province of Shansi alone is said to have lost 5,000,000 inhabitants in the last winter.' In a later dispatch, referring to a letter received from the province of Shansi, he says: 'This letter contains two rather frightful statements, that in the districts where the distress is most severe people prey upon each other like wild beasts, and that in hundreds, or even thousands, of villages seven-tenths of the population are already dead.'

The opening up of this vast empire is a question which is becoming every day more urgent, and is one, moreover, in which all foreigners are more or less interested. It may seem a rather startling assertion ; but there are many thoughtful men, by no means of a bellicose or blood-thirsty nature, who believe another war to be inevitable ; that without it China will never throw off her haughty contempt for foreigners, or shake herself free from the prejudices which are now obstructing her healthy development ; and that although a war would cause much inevitable suffering and misery to those directly engaged, it would nevertheless prove a real blessing to the nation at large. Nations, in many respects, are like individuals ; they are often quite as blind to their real interests, and just as unwilling to learn by any means short of bitter experience. Many a boy requires a good caning before he takes kindly to his lessons, and although at the time he doubtless regards the infliction as a needless display of harshness on the part of his master, in after years, when he looks back calmly on this period of life, he sees clearly enough that without this little stimulus he would never have exerted himself to the pitch necessary for taking his place in society as an educated man, or for earning a livelihood, and he now feels pure gratitude to the person who inflicted it. Very much the same kind of discipline is repeated all through life, and few people who reflect in any way can fail to discover a deeper purpose in their trials and sufferings than was

perceived at the time. So it is with nations ; some are excited to action from a greed for territory or wealth, and others for glory, but the majority learn, like individuals, by a course of discipline, and very painful this is sometimes, though necessary. The means employed may seem harsh and cruel to our circumscribed range of vision, but it is easier to say this than to suggest a remedy. There is a kind of mawkish sentimentality which finds favour nowadays with some people, who condemn all the wars that were ever waged as iniquitous. They admit, however, that some means of enforcing the divisions of civilised nations are necessary, and proceed to elaborate certain schemes of their own for the moral government of the world. Since, however, the absurdity of these is never likely to be proved by being put into practice, they have the advantage of being able to dilate on their excellence without the prospective risk of failure. One of the most important results of the war with China which led to the treaty of Tientsin, was the insertion of the toleration clause for the protection of Christians. It runs as follows : ' The Christian religion as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities ; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.' This was a real

victory won for the benefit of millions; for the free preaching and practice of religion ought to be the ultimate aim of all struggles for liberty—a far higher and more important one than the right of unrestricted trade. And yet there are people who speak of this clause as ‘forcing the Bible on the nation at the point of the bayonet.’ On what grounds people can seek to justify our forcible interference in the regulations of another nation with respect to trade, residence, and right of travel, and at the same time to condemn all efforts to ensure the free practice of Christianity, is certainly hard to discover.

China at the present day has been not inaptly likened to some mighty giant awakening from a long sleep, arousing himself, shaking his hoary locks, rubbing his dim eyes, surveying his position, feeling he must act, but not knowing how. A nation which for centuries has been cut off from all external influences, and revelled in the belief that she represented the highest and indeed the only form of civilisation extant, has within the last twenty years or so been rudely awoken from her complacent dreams by a series of calamities partly external and partly internal, but resulting from similar causes—the conflict of foreign interests and ideas with her own. Instead, however, of closing their eyes to the facts, and wrapping themselves up in a blind pride, some few at least of her most prominent men have boldly recognised the altered circumstances, and have tried to adapt themselves to them by embodying in the

systems of the country—which, though weak from age, have still a considerable amount of vitality,—such portions of the systems of the Western Powers as have in their opinion enabled them to establish their superiority. Unfortunately, the party of progress, if indeed a few enlightened men scattered over a vast empire can be dignified by the name of party, is insignificant compared with the stereotyped mass of ignorance who cling to a belief in their own superiority, and meets with a steady and determined opposition. The fear is that when the pressure of circumstances is removed, and the urgent necessity for reform is less apparent than it has been of late, the zeal of the reformers will pale before the formidable opposition of the majority.

As regards progress, as we understand the word, it is hard to say what the views of the Government are on the subject—whether indeed they are in any ways desirous of moving out of the ruts in which they have travelled so long. This is a subject on which a considerable difference of opinion would seem to exist, though by far the majority of foreigners are agreed that their steps along the path of progress are a great deal too slow, and will require a constant stimulus from without; while many again, whose opinions are entitled to weight, declare that the present Government of China are not only obstructive and averse to all reform, but absolutely retrogressive in their views. On the other hand, there



are men of long experience in the East who take a much more hopeful view of things.

‘I aver,’ said Mr. Burlingham, the head of the Chinese Embassy to the Western Powers, in an address delivered at New York in the year 1868 :—‘I aver that there is no spot on this earth where there has been greater progress made within the past few years than in the Empire of China. She has extended her business, and reformed her revenue system. She is changing her military and naval organisations, and is establishing a great school, where modern science and the foreign languages are to be taught. She has done this under very adverse circumstances. She has done this after a great war, lasting through thirteen years ; a war, out of which she comes with no national debt. You must remember how dense is her population, and how difficult it is to introduce radical changes in such a country as that. The introduction of your own steamers threw out of employment one hundred thousand junkmen ; and the introduction of several hundred foreigners into her civil service embittered of course the ancient native employés. The establishment of a school was firmly resisted by a party, led by one of the greatest men of the Empire. Yet, in spite of all this, the present Government of China has advanced steadily along the path of progress. . . . Yet, notwithstanding this manifest progress, there are people who will tell you that China has made no progress ; that her views are retrograde, and that it is the duty

of the Western treaty Powers to combine for the purpose of coercing China into reforms which they may desire, and which she may not desire, to undertake to say that these people have no rights which we are bound to respect. In their coarse language they say, "take her by the throat," using the tyrant's plea. They say that they know better what China wants, than China does herself. Not only do they desire to introduce new reforms, born of their own interests and of their own caprice ; but they tell you that the present dynasty must fall, and that the whole structure of Chinese civilisation must be overthrown. . . . There are men of that tyrannical school who say that China is not fit to sit at the council board of the nations ; who call them barbarians, who attack them on all occasions with a bitter and unrelenting spirit. These things I utterly deny. I say, on the contrary, that it is a great and noble people. It has all the elements of a splendid nationality. It has the most numerous people on the face of the earth ; it is the most homogeneous people in the world ; its language is spoken by more human beings than any other in the world, and it is written in the rock. It is a country where there is a greater unification of thought than any other country in the world ; it is a country where the maxims of the great sages coming down memorised, have permeated the whole people, until their knowledge is rather an instinct than an acquirement. It is a people loyal while living, and whose last prayer when dying is to sleep in the

sacred soil of their fathers. It is a land of scholars and of schools ; a land of books, from the smallest pamphlet to voluminous encyclopædias. It is a land where the privileges are common. It is a land without caste, for they destroyed their feudal system two thousand one hundred years ago ; and they built up their great structure of civilisation on the great idea that the people are the source of power. That idea was uttered by Mencius more than two thousand years ago, and it was old when he uttered it. The power flows forth from that people into practical government through the co-operative system, and they make scholarship a test of merit. I say it is a great, a polite, a patient, a sober, and an industrious people ; and it is such a people as this that the bitter boor would exclude from the council hall of the nations. It is such a nation as this that the tyrannical element would put under its ban. They say that all these people (a third of the human race) must become the weak wards of the West, wards of nations not so populous as many of their provinces ; wards of people who are younger than their newest village in Manchuria. I do not mean to say that the Chinese are perfect ; far from it. They have their faults, their pride, and their prejudices, like other people. These are profound, and they must be overcome. They have their conceits like other people, and they must be done away with ; but they are not to be removed by talking to them with cannon, by telling them that they are feeble

and weak, and that they are barbarians. No! China has been cut off by her position from the rest of the world. She has been separated from it by limitless deserts and broad oceans. But now, when the views of men expand, we behold the very world itself diminishing in size; and now, when science has dissipated the desert, and when it has narrowed the ocean, we find that China, seeing another civilisation on every side, has her eyes wide open to the situation. . . . Show her, I say, fair play; exhibit that to her, and you will bless the toiling millions of the world. That trade which has, in my own day, in China risen from eighty-two millions to three hundred millions, is but a tithe of the enormous trade that may be carried on with China in the future. Let her alone, give her her independence; let her develope herself in her own time, and in her own way. She has no hostility to you. Let her do this and she will initiate a movement which will be felt in every workshop in the civilised world. . . . The imagination kindles at the future which may be, and will be, if you will be just and fair to China.'

These are the opinions of a gentleman who represented the United States of America at Peking; it is only right to observe, however, that there are many people in China at the present time, with equally good opportunities of observing the state of the country, who hold widely different views as to the future of China; and with the experience of the last ten years before us, there is no denying that Mr.

Burlingham took a far too sanguine view of the case. Still, there is a great deal in what he says worthy of our attention at the present time ; and if we study the past history of China we shall feel less surprised at her reluctance to copy from others.

A nation which boasts of a civilisation 3,000 years old ; of a form of government which able Western writers refer to as 'one of the great wonders of history,' and which dates back over a period covering the authentic history of the world ; of an executive system which has been characterised as 'at once the most gigantic and the most minutely organised that the world has seen ;' a nation which possesses a code of laws which originated 2,000 years ago ; a system of education which resulted about a thousand years since, in the establishment of a scheme of competitive examinations which 'has become one of the most remarkable and powerful organisations which the world has ever seen ;' which produced a philosopher of world-wide reputation, who taught a system of ethics and morality 'the purest which has ever originated in the history of the world, independent of the divine revelation in the Bible,' and who 'has exerted a greater influence for good upon our race than any other uninspired sage of antiquity,' who taught the people that filial piety stands first in the category of human duties, and who, when asked by his disciples, 'Is there one word which may serve as a rule of practice for all one's life,' answered, 'What you do not want done to yourself, do not

do to others ;' a nation which possesses such grand distinctive features cannot be expected to change her ideas in a day ; to admit that the teachings of her sages is foolishness ; that her wise men are dotards ; and that, for the last two thousand years, she has been groping in the dark and labouring in vain.

A writer of long experience has observed that the Chinese 'are not so terribly wedded to the past as they have been often represented to be. They respect the past, but so far as the private people are concerned, they are prepared to adopt whatever improvements will lessen labour, cheapen materials, or improve their own position. They are as ready for this as the Japanese ; and, were they as free, would leave the Japanese far behind. The great drawback is the immobility of their Government. When once this is removed they will commence a career which will yield most wondrous results.'

## CHAPTER XXIV.

NEW-CHWANG—THE EASTERN END OF THE GREAT WALL—ORDERED TO NAGASAKI—ITS BEAUTIES—CHINESE COLONY—TRADE AND MANUFACTURES—SINTOOISM AND BUDDHISM—CHANGING SKIN—THE GOVERNMENT AND CHRISTIANITY—RETURN TO HONG-KONG.

IN the month of August the heat at Tientsin became almost unbearable, the temperature reaching as high as 104° in the shade; and a short cruise was an agreeable relief to the monotony of the hot season. We paid a visit to the city of New-chwang in Manchuria, the most northern of the 'treaty ports,' a place of little interest, on the bank of a rapid muddy river. There is a large native city here, and a small foreign settlement; and, to judge by the vast fleet of junks anchored in the river, a considerable trade. Sugar and opium are the chief imports, and bean-cake the principal article of export. The latter is the residue, after crushing, of a bean which is largely grown for its oil; and in the form of compressed cake is conveyed to the sugar-producing districts round Amoy, and in South Formosa, for use as manure.

On arrival we found that cholera was raging in the native city, so after a short stay we set off again for Tientsin. On our way back, a visit was paid to

the eastern extremity of the Great Wall; but our explorations in its neighbourhood were somewhat hampered by the Chinese officials, who, having received notice of the arrival of a 'barbarian' vessel, sent a number of spies to watch and report our movements. They were curious to know the object of our visit, and evidently regarded us as suspicious and dangerous characters. After much chin-chin-ing our party dispersed in various directions, one of the official gentry attaching himself to each. Some proceeded along the wall in the direction of a large city; but on drawing near they were met by an official who begged them not to go any further, as the governor not having received notice of the visit, would be unable to receive them; backing up the request with a little intimidation to the effect that the city was full of soldiers, and he could not answer for their behaviour. So under these circumstances we thought it best to turn back, though it was strange what could have given the authorities such a scare on sight of a party of harmless foreigners, with no more wicked intent than that of seeing the 'wall.'

That the Chinese have still some lingering veneration for this relic of the past was shown by the fact that a watch tower near its extremity was being restored and adorned in the most approved style of Chinese mural decorative art, gold dragons on a vermilion ground being a prominent feature of the design. The wall does not offer any very serious obstacle just here to an invading host, for besides



being easily battered down by modern artillery, it is in a very ruinous condition, and near the beach is quite buried by the sand, which in the course of centuries has drifted up to the top, forming an easy ascent. Besides the watch towers, it has been strengthened at intervals by walled enclosures for the accommodation of troops, and these usually command a gateway on some important line of communication, while to prevent an active foe from sneaking round unobserved, the wall has been carried out some fifty yards into the sea, and this portion is built of granite. From here it winds across a plane, to a range of high mountains, up the steep rocky sides of which its course may be traced, straggling away far into the interior, and often lost in the clouds.

Our sojourn at Tientsin was brought to a close in October, when we left for Nagasaki, calling at Newchwang *en route*. The call, though a short one, was sufficiently long to give us an altogether too vivid impression of the sudden and remarkable changes of temperature to which this cheerless spot is liable. The thermometer on the day of arrival stood at  $70^{\circ}$ ; at 8 P.M. the wind chopped suddenly to north, the temperature fell almost at a leap to  $45^{\circ}$ , and a furious gale sprang up lasting three days, with blinding hail, rain, and snow, and the thermometer down to  $34^{\circ}$ . Such variations must be felt to be understood.

The change from Tientsin to Nagasaki was a most agreeable one; the sight of mountains alone being

refreshing to the eye after living for so long in a ditch in a mud plain, with an unbroken horizon line. As regards scenery a more striking contrast could hardly be imagined ; we seemed to have dropped into an earthly paradise, with clear blue water, green fields and wooded slopes, a rich foliage developing itself in every variety of form and colour, a beautiful and luxuriant vegetation clothing hills and valleys ; mountain torrents dashing through wild ravines, and sparkling in the sunshine, and lastly a cleanly, pleasing, and hospitable people living in the neatest of houses.

The harbour of Nagasaki is often declared to be one of the most beautiful in the world, and when seen under favourable circumstances, it would certainly be hard to find its rival ; indeed if the Arabian prince who, on first beholding Damascus, is said to have refused to go any further, exclaiming, ' I expect to enter *one* paradise ; but if I enter this city I shall be so ravished with its beauties as to lose sight of the paradise which I hope to enter,' had extended his peregrinations to Japan, he would have found the temptations on his road to paradise vastly increased. Distance no doubt lends enchantment to the view, particularly as regards cities, and Nagasaki can claim no exemption from the rule. Approaching it from the westward, the Goto Islands are first passed, and these standing like outposts in blue water, and basking in a bright sun under a cloudless sky, prepare one for the beauties beyond. We entered the harbour as the sun was dipping

below the horizon, and a more lovely scene than was then presented it would be impossible to conceive. The highest peaks were still in a bright glow of light, deep purple shadows enveloped the slopes, and the water, smooth as glass, reflected the dark background, and the white sails of the boats dotted about its surface,—rocks, trees, houses, and shipping being depicted with marvellous distinctness ; while in the foreground the island of Papenberg, the Tarpeian rock of Japan, with its precipitous cliffs, stood sharply out against the distant hills. Villages lay scattered about in the most charming nooks with blue smoke curling up or hanging motionless over the houses. Fishing boats were starting for their night's work ; and as the sunlight faded away their fires gleamed like stars on the horizon.

Nagasaki has been compared to the Norwegian Fiords, but there is a softness, as well as richness, variety, and luxuriance of vegetation here, combined with grandeur of effect, exceeding anything that Norway can produce ; indeed, the scenery of this portion of Japan reminds one of the Ionian islands, rather than of Northern Europe.

The situation of the town is no less striking, not that there is anything particularly imposing in the style of buildings, for the houses are mostly low, monotonous in construction, and unpretentious in design ; but it clings along the mountain sides, and runs back into the valleys in a picturesque sort of way ; and then there is a neat, cleanly look about the

place, which one searches for in vain in a Chinese city. The houses are usually one-storied, and the material, excepting in the case of temples, Government buildings, &c., is of wood, the roof being either of thatch or more commonly tiled. The rooms are divided off with sliding screens, consisting of paper pasted on to a light wooden lattice-frame, and these are slid on one side to allow communication from one room to another. The shops are quite open to the street, and the wares are arranged on a raised platform, or on shelves, the proprietors squatting about wherever they can find a vacant space amongst the goods. The floors of the houses are raised about two feet from the ground, and laid with rectangular mats of rice straw, three or four inches thick.

These mats are kept scrupulously clean, a result which is due more than anything else to the practice of leaving the clogs—or boots, if these newfangled barbarian contrivances are worn, at the door before going in; indoors the people walk about in socks. The rooms are innocent of any such cumbersome articles of furniture as chairs, sofas, or tables, the family drama being enacted on the mats, where they eat, drink, sleep, and make merry. Meals are eaten out of small bowls, brought in on lacquered stands about a foot high, which are placed on one side of the eater. The natives here have no means of heating their houses, such as stoves or fireplaces; so in cold weather the shivering inmates congregate round a large brass bowl of charcoal. The windows

offering no further protection from the weather than that afforded by the thinnest of paper, are sheltered to some extent from rain by the projecting eaves of the roof, which are carried out several feet from the house, and form a kind of verandah. In consequence of this, as well as the absence of glass, the rooms are comparatively dark, but the people are beginning to adopt glass, though its price debars the poor from its use to any great extent.

The streets are broader than those of most Chinese cities, and are neatly paved down the centre with smooth stone slabs. Cleanliness is another characteristic, as well as the absence of crowds, noise or bustle, and the disgusting smells which so constantly assail one in a Celestial town. In business transactions time is evidently not considered equivalent to money, and these are conducted on leisurely principles. Shops are numerous, but not very pretentious : those denominated ' Curio ' being especially conspicuous in certain parts of the city, and in these the strange and somewhat heterogeneous collection of articles comprehended under this heading are to be had after much haggling. Pieces of lacquer ware, of uncertain quality and age, are produced according to the length of purse and verdant nature of the foreign purchaser, but little of any real value is to be found in Nagasaki. Whether it is from the slackness of trade, or despair on the part of the owners of ever selling their Curios, in shops of this class the proprietors—male and female—

are invariably stowed away out of sight in some dark chamber of their mansion, from which, after much shouting, they emerge tortoise-like, with a calmly resigned air, and graciously condescend to display their wares ; but whether you buy or not they seem to be equally pleased and indifferent. Modern porcelain is the specialty of the place, and indeed the only thing worth buying. Tea-sets and dinner services are made after foreign patterns, and very pretty and tasteful in design ; but by far the handsomest productions in porcelain are the vases, varying in size from a few inches to many feet in height. The labour and skill displayed in their manufacture are wonderful. These wares come from the adjacent province of Hizen, where a suitable clay is found, but they are sent to Nagasaki as affording a better market for sale. The finest collection is in a bazaar on Decima Island, formerly the Dutch concession ; and as one of the attendants informed me that they disposed of about 50,000 dollars worth of porcelain ware annually, it is to be presumed the business is a profitable one. The famous egg-shell china is also to be had here ; it is very pretty and delicate, but terribly fragile and practically useless, except as an expensive curiosity. Contact with Western civilisation is, however, sadly deteriorating Japanese art—at least, so say competent judges.

The population of Nagasaki is estimated at between seventy and eighty thousand, amongst which is a numerous Chinese colony ; their quarter being

easily distinguished from the rest by the dirt and untidiness so characteristic of the race. Trade is their one end and aim of life, and with the exception perhaps of one or two European shops they keep by far the best stores in the city ; besides which they do a great deal of work for Europeans in the way of carpentering, tailoring, and shoemaking. The fact of these accommodating artisans having come 'from Hong-Kong' or 'from Canton' is duly notified over their shop doors and windows by way of recommendation to foreigners. At one time the Chinese at Nagasaki were placed under somewhat similar restrictions to the Dutch as regards their manner of life and trade—only a certain number of junks being permitted to visit the port every year. These prohibitions are now removed, and the cunning Celestials are turning their business capacities to good account. The foreign trade of Nagasaki is said to be gradually lapsing into their hands, for their merchants import foreign goods from Shanghai at a cheaper rate than the merchants of other nationalities, and they keep up little or no establishment, and live moderately. As compared to the Japanese, they are far and away superior business men, and if report speaks truly the former do not always stick to their bargains, or pay up like honest men. One almost regrets to see the Chinese so numerous in Japan, but there are very few corners of the globe now where they are not to be found, and always thriving.

The only means of locomotion here is the Jinrick-sha—a kind of exaggerated perambulator with shafts. The motive power is a sturdy little Japanese coolie, who runs them along with the greatest ease—keeping up a speed of about six miles an hour. The weight is so well balanced, that on level roads but little exertion is required, and as the main streets are mostly on flat ground and smoothly paved, the work does not tax the men so much as might be thought. The Rick-sha men of Nagasaki seem to be possessed of one idea—namely, that every foreigner who lands is bound to have his photograph taken, and no amount of persuasion will convince them to the contrary; so that, unless you have a considerable vocabulary of Japanese at command, these perverse people insist on running you off some three miles away to a well-known photographic artist, where they deposit you to follow your own wicked ways. Contrariwise—if you engage a Rick-sha here the coolie immediately jumps to the conclusion that you want to take ship, and so runs you down to the nearest landing. Barring these little perversities, the Rick-sha men are willing and polite, and always on the spot when wanted.

Heavy goods are transported on the backs of oxen, or of ponies—rough, vicious, evil-disposed little brutes, with a tendency to kick and bite, not to mention other bad habits, and with an action of the hind legs like camels. They go about with



straw shoes, to keep them from slipping, it is to be presumed.

A good deal of confectionery of a simple kind is made in Nagasaki, and the various stages of manufacture are gone through in full view of passers-by. All the household assist at the operation—young men and maidens, old men and children, putting in a helping hand where required. The colouring of the sweets is performed with the most unblushing effrontery—with the brightest of reds, greens, blues, and yellows. The pots being in constant requisition, it is to be presumed the mixtures are not so poisonous as might be supposed. They also make the most excellent sponge cakes here, as well as a small thin biscuit baked in a metal mould, something like a ginger-bread snap.

There are no manufactures on a large scale in Nagasaki, but a good deal is done in a small way; for instance, a coarse sort of needle is made in great quantities—the boring of the eyes being done very rapidly and skilfully. Modern lacquer of a showy, trashy kind is largely manufactured for the foreign market.

The Government have some machine shops for the repairs of machinery—built originally under the superintendence of Dutch engineers, and are now busy constructing a large graving dock.

The city contains several temples connected with the Buddhist and Sintoo worship; and up to a recent period the priests of the respective religions offered

every facility for the worshippers of both sects in their temples, thus displaying a tolerant spirit which was the more remarkable considering the difference between the two religions. Now, however, a reaction has set in towards the Sintoo worship, as being the most ancient of the two—Buddhism having been introduced from Corea at a comparatively recent period ; and a few years ago the Government issued an edict for the purification of the Sintoo temples —prohibiting Buddhist rites from being observed in them any longer. In one province, that of Satsuma, the Buddhist religion was altogether disestablished, the temples closed, and the priests dismissed. No opposition seems to have been raised to this somewhat arbitrary act, and some of the priests were even found ministering in the Sintoo temples.<sup>1</sup> The people as a body would thus seem to have no very great faith in Buddhism ; but they regard Sintooism with feelings akin to patriotism as the religion of their ancestors. What this religion precisely is would seem to be a hard matter to define. Before entering a Sintoo temple the worshipper washes his hands in a tank of running water, he then ascends to a platform in front of a kind of altar, consisting of a plain wooden table,

<sup>1</sup> Religion is no longer a separate department of State in Japan, but merely a branch of the Home Office. Government have, moreover, withdrawn State aid from all religions, and the Sintoo priests have the option of a pension for twenty years, after which all Government aid will cease, or a lump sum down, by which they relinquish all further claim.

draped, and with a curtain behind suspended from the roof, and looped up to permit a view to the back of the building. There are no idols or figures of any sort. The altar is now approached in a respectful attitude, the worshipper falling on his knees and clapping his hands loudly two or three times. He then rises, throws a few small coins into a chest, and the ceremony is complete. The principal Sintoo temple in Nagasaki has a delightful tea garden adjoining, which appears to be part and parcel of the establishment, where the worshippers recruit themselves with tea and cakes after church, and sit and enjoy the lovely views of the harbour. For the more actively disposed, shooting booths are provided, where, for a small charge, tiny darts may be shot from miniature bows at a target. The grounds contain some magnificent trees, one of which, on measurement, proved to be twenty-three feet in girth, four feet from the ground. A variety of evergreens, ferns of familiar species, and delicious soft green turf, remind one of scenes nearer home.

There are also several Fox temples in the neighbourhood, and the worship of the Fox is somehow connected with the Sintoo religion, the temples dedicated to this animal being characterised by certain Sintoo symbols and presided over by the Sintoo priests. The shrine contains the figure of a fox, and propitiatory offerings are scattered about. This animal is regarded with some degree of super-

stition—as uncanny. The temples are built in the most beautiful and romantic spots, either near the sea or on the banks of a mountain torrent.

Trade is anything but brisk at Nagasaki, and many foreign houses have recently been closed—indeed, the only export of importance is coal from the mines in the island of Takasima, off the harbour's mouth. The coal has been worked by the Japanese for many years in their own primitive way, but the mines are now worked on scientific principles by an English company. The daily output at the time of our visit was about 400 tons. It amounted at one time to 600 tons, but cholera amongst the miners and other causes brought a slack time. For want of better occupation, some of the beautiful old tea clip-pers are reduced to carrying coal. The appearance of cholera about this time created a terrible scare amongst the poor folk at Nagasaki, but the Government promptly established a hospital, and placed it in strict quarantine with good results. Quaint devices were had recourse to by the superstitious to charm the plague away; bamboo trees being planted at the corners of streets, and festoons of straw hung across in the vain hope of keeping it out.

The Japanese are very busy changing their skin just now, and present a somewhat hybrid appearance in consequence, the old one being only partially discarded, and the new skin ill-fitting and in striking contrast to the portion of the old one remaining. It

is hardly fair perhaps, under these circumstances, to criticise them too closely. European dress is obligatory on all Government officials and employés, police, soldiers, &c., and many of the non-official class follow suit—appearing in coats and trousers of the most approved pattern and cut. The mass of the people still adhere to the old costume—with here and there an exception, in the shape of a black hat, an elastic-sided boot, or a cotton umbrella in place of the paper one. In cold weather, a bath-towel round the neck is considered fashionable. As regards hats, I understand the fashions change even more rapidly than in England, and a new consignment is snapped up instantly on arrival. Fur caps appear to be in great requisition. The old style of dressing the hair was to shave a triangular patch backwards from the forehead, then gathering up the hair in a sort of cue, to double it forward along the bare skull, tying it at the bend to preserve its position, and cut the end off square with the forehead. It is now usually allowed to grow naturally.

The police are beautiful as butterflies in blue, with yellow trimmings, and carry a stout quarter-staff for the correction of offenders. Many of these bright limbs of the law are mere striplings, but what they lack in years and experience is amply compensated for in the length of their staff; and no doubt the moral effect is sufficient to inspire awe amongst the populace. It must be confessed one occasionally meets a biped in blue, who seems to have just

escaped from his seat on a barrel-organ, and the temptation to offer poor Jacko a nut is almost irresistible, were it not that the kindness might be resented. The women wisely adhere to the national dress, which is not only more becoming, but one would fancy infinitely more comfortable, than that of the more civilised nations of the West ; but, sad to relate, European fashions are coming into vogue. Out of doors the women shuffle about on high clogs, hence their gait is peculiar and awkward. Both sexes are low in stature, the women especially so, and as regards their complexions, nature is largely assisted by the paint brush. The women seem to be all either hags of an uncertain age or young girls ; the latter being often extremely pretty, but on entering the married state they at once proceed to blacken the teeth and make themselves generally hideous. What with telegraphs, substantially built post-offices, custom-houses, and Government offices, all in foreign style, the aspect of the city is becoming gradually modernised ; while the adoption of European costumes by such a numerous class of officials and employés, makes it hard to realise the exclusive and isolated condition from which the country has so recently emerged, much less the violent anti-foreign feeling which distinguished all classes, and was so carefully nourished by the Government for the furtherance of their own ends.<sup>1</sup>

The Mikado's birthday was celebrated while we

<sup>1</sup> Appendix No. 6.

were here ; and although the national flag was displayed from most of the houses, there was an absence of rejoicing—indeed, an air of depression pervaded the city, for the late rebellion had cast a gloom over the people which will be long in passing off, especially as there were many sympathisers here amongst all classes who would gladly have joined the rebels had there been any reasonable prospect of success. On the occasion of our previous visit here, the rebellion was at its height ; we now witnessed the sequel, in the shape of crowds of prisoners being shipped off for long terms of imprisonment, while numerous executions took place daily. On the Mikado's birthday four hundred of these unfortunate wretches were embarked. They seemed very cheerful under their troubles, glad no doubt to escape with their lives. Amongst them were a few tall muscular men, but the majority were small, with light, wiry, active frames, black hair, and little twinkling restless eyes. The Japanese certainly present a striking contrast to the Chinese—both physically and mentally ; perhaps they would be the better for some of the stolidity, or at least the solidity, of the Chinese character in their constitution.

Whatever may be the views of the present Government with regard to Christianity—and the widest divergence of opinion seems to exist on this subject amongst foreigners—they have so far recognised the advantages of one day's rest in the week as to close all Government offices on Sunday. This

law came into force at the beginning of 1877. No doubt private individuals and the mercantile firms will soon follow suit. A series of articles on Christianity and other religions were appearing at this time in a paper published at Nagasaki, in which the founder of Christianity was placed on a level with Buddha and Confucius—a noteworthy fact, as showing the change which is coming over the Japanese mind.<sup>1</sup>

Dr. Brown, whom I had the pleasure of meeting at Tientsin, was one of the first Protestant missionaries to land in Japan after its long isolation, at a time when Christianity was a word of offence and the religion itself hated. He took up his abode in a Buddhist temple, altogether apart from the foreign merchants, and received frequent visits from the governor of the district, who came to find out, if possible, what his business was; for he neither bought nor sold, or took any part in trade, and in consequence was an object of suspicion to the officials. Some idea of the popular feeling with regard to Christianity at that time may be gathered from the following incident. An official having borrowed of Dr. Brown a book about Christianity, returned it soon after with a piece of paper carefully pasted over the title. If he had been found with it, or been suspected of holding secret communications with the 'sect,' his ruin would have been inevitable. Time wore on, the feudal system was destroyed by a stroke of the

<sup>1</sup> Appendix No. 7.



pen, and in the first Parliament a member proposed making a law against wearing two swords; but every one declared such a thing preposterous,—impossible, and he met with no support. Yet even this was at length accomplished, and the Government itself centered in the hands of the Mikado.<sup>1</sup> Along with the advancement of the country in these directions, the minds of the people have undergone a considerable change in regard to Christianity, and the attitude of the Mikado's Government is now tolerant, if not absolutely friendly towards it. Thoughtful natives declare that it is no use trying to keep Christianity out, and that if the people wish to have it, it is better to let the religion have a fair trial. There are now several flourishing churches in the country, missionaries are coming in fast, and Christianity spreads.

One of the most eloquent of the native preachers was formerly a Sintooist. Once when in trouble he decided on visiting all the temples in Yedo and the neighbourhood, to the extent of five hundred, to see if the gods would answer his prayers. Some of these were visited by proxy, those in Yedo being reserved for himself. The undertaking was at length accomplished, but the gods paid no heed to him, and in despair he declared he had no faith in them. But his relations suggested that perhaps he had on some occasions made arrangements for

<sup>1</sup> For a deeply interesting account of recent events in Japan see Mr. Adams' History.

visiting temples and then put them off. He admitted that such had been the case. They then assured him that such a course could not fail to displease the gods, and so in those particular cases the visit was repeated, but with no better result, and he repeated his declaration that he had no faith in them.

This man was known to Dr. Brown as an admirable scholar, and was employed by him to assist in the arduous task of translating the Bible. He worked steadily, but apparently without taking the least interest in the matter of the work on which he was engaged. At length interest seemed to be awakened, and one day he requested to be baptized. This was of course refused, Dr. Brown pointing out that he could not do so till convinced that he was really a believer. The man continued to press his request at intervals, and finally it was granted; and Dr. Brown declares that he is now one of the most striking preachers he has ever met.

A hopeful sign is that there are men to be found in Japan who will give up lucrative employments to go as preachers, and further, that the principal support is derived from the influential class of two-sworded gentry or Samurai.

Nagasaki is occupied by the missionaries of three societies, besides the Roman Catholics—Church of England, Methodist Episcopal, and Reformed Church of America. They have schools, chapels, and altogether meet with fair success.

Mr. Maundrell, of the Church Missionary Society, came here about the year 1873 ; and as an instance of the state of feeling at that time, if a native chanced to come to his house to converse about religion, and another arrived at the same time, the first would hurry away as fast as possible to escape notice. Matters have changed vastly since then, but the rebellion has thrown the work back, besides causing trouble and anxiety. There has been much sympathy with the rebels, and the officials are glad of a pretext to give an indirect blow to Christianity, which is easy enough to find, so that it requires care and circumspection to steer clear of political shoals.

In December the 'Lapwing' was ordered to Hong-Kong to 'pay off,' and the officers and crew returned to England in the troopship 'Tamar.'

## CHAPTER XXV.

CHRISTIANITY IN CHINA—POPULAR NOTIONS CONCERNING MISSIONARIES—WANT OF SYMPATHY AND HOSTILITY TO THE CAUSE—THE REALITY OF THEIR WORK AND CLAIMS FOR SUPPORT.

THE special purpose which the long-continued existence of the Chinese Empire may seem to have served, would prove an interesting subject of inquiry, as a missionary has observed : ' The recognition and reverence for parental authority, which has ever been a main feature of the history of the country, has been implanted in the hearts of the people for some nobler purpose than merely to secure the political existence of the Empire.' A change, however, is thought to be at hand by many whose position and experience enable them to judge—signs of which are everywhere apparent ; and a revolution, no less in the moral condition of the people than in the political organisation of the country, would seem to be approaching. The weakness of the central government, as shown by its inability to enforce its edicts on all occasions in distant parts of the empire, to preserve order and to carry out the laws of the land, and the pusillanimity of its subordinate officers ; the gross corruption which pervades the official

ranks, from the highest to the lowest, as well as the utter want of sympathy or confidence between the people and their rulers ; the scandalous administration of the law courts, the absence of appeal or means of obtaining redress, except by bribes ; and finally, the absence of any real faith in their religious systems, would seem to point to the disruption of the existing systems of the Empire. The way in which this change is to be brought about, and its ultimate effect on the country, is quite beyond human control.

The actual condition of the people with respect to the existing religious systems is well expressed by Dr. Nevius, an American missionary of long experience : 'The religious notions of the masses are vague and chaotic. By a strange perversity of intellect they have a kind of belief in all their systems, though diverse and inconsistent, while they can hardly be said to believe truly in any of them. Most of their worship is a matter of custom rather than of serious conviction. They feel that they must worship something, and to satisfy their consciences and avoid being singular, they pay their homage to the only objects of religious worship with which they are acquainted. Confused with the multiplicity of gods, some try to worship them all, in fear that the true one, or rather the most important one, may be neglected.' The want of something deeper and truer is shown in the common saying, 'in your extremity you cry to heaven.' Without some object of faith and worship no nation can long exist,

the most highly civilised will sooner or later lapse into a state of barbarism. A Chinese sage has said truly, that 'a nation may more easily exist without an army and without provisions than without faith.' Western civilisation by itself will effect no real or permanent change in the moral condition of the people ; for as Vinet observes, 'Civilisation at its best effects no deep or essential change in the heart of man. It encloses the passions of the heart in a net, it does not kill them. It covers the savage, it does not do away with him.' It will never even eradicate that exclusive pride which is so profoundly stamped on the Chinese character.

Charles Kingsley somewhere says that 'French civilisation signifies practically, certainly in the new world, little save ballet girls, billiard tables, and thin boots ; English civilisation, little save horse-racing and cricket,' and perhaps his estimate has more truth in it than we are inclined to admit.

If the Chinese are to make any real progress, we must take advantage of such opportunities as occur, for inculcating on the people and their rulers those great truths which have so largely contributed to the greatness of the Christian nations, and to engraft on them a true form of civilisation ; not the sciences only, nor the mere progress of the arts which existed in the highest perfection in the most degenerate days of Rome and Greece. So far our efforts would seem on the surface of things to have been mainly directed to the introduction of war material, the construction

and organisation of her navy, and the drilling of her troops. These sort of attentions are well in their way, but it is open to question whether they tend to raise foreigners in the estimation of the people or to promote intercourse on a friendly and equal footing. There is no doubt that the mass of the people still regard us with anything but amicable feelings ; there is suspicion and distrust on both sides. A great deal of this is due to ignorance and the inveterate hostility of the Chinese official class to innovation in any form ; but is the fault altogether on their side ? It has been objected by men who are certainly not blindly prejudiced in favour of the Chinese, that we are not so clean-handed as many would have us believe, and that we shall have to abate our own pride somewhat, to meet them half way, to acknowledge their ancient civilisation, and to give a patient hearing to their complaints instead of shutting our ears to their arguments while enforcing our own. That, in fact, we shall have to approach them in a different spirit before any permanent understanding can be hoped for. And certainly it is too much the custom of foreigners to speak of the Chinese as altogether inferior beings, as devoid of all moral feelings and as scarcely fit to be ranked in the human scale. But if the experience of those who have passed the best years of their lives amongst the Chinese in the observation and study of their character is to be trusted, everything goes to show that the people differ but little from those of Western lands. Intellectually they are quite our

equals, as industrious, perhaps more persevering, and certainly more frugal and temperate in their habits of life. Their patient industry has been admitted by even the most bitterly prejudiced.

We shall have to meet them on even terms before a reconciliation can be effected, and, as far as can be seen, Christianity is the only means of ensuring this equality ; for ' It is easy to propose an equality without Christianity ; as easy as to propose to kick down the ladder by which you have climbed, or to saw off the bough on which you sit,—as easy and as safe.' A nation which has shown such a respect for the teachings of her sages, will not fail ultimately to appreciate the more positive doctrines of Christianity, especially when they contrast the glorious promises of the latter with the prospects of Buddhism, and the absence of all reference to a future state in the teachings of Confucius. This philosopher only professed to teach positive truth in opposition to what is vague and uncertain and inferential ; and when asked by his disciples about death, his answer was, ' Imperfectly acquainted with life, how can I know of death ? ' The absence of religious sects, and the remarkable toleration—considered apart from official obstruction—which prevails, are favourable to the introduction of Christianity ; while by means of the written language of China, which is understood by the learned, not only of the whole Chinese Empire, but also of Japan, Loo-choo, Manchuria, and Cochin-China, a far larger



proportion of the human race can be reached and influenced than through any other language in the world.

A nation which has existed so long and so industriously, and whose religious systems exhibit such an entire absence of all impurity and obscenity, both as regards their teaching and their rites, offers a field of no ordinary promise to the preaching of Christianity; and to many thoughtful men, by no means of an over-sanguine disposition, the prospects of Christianity in China seem more favourable than in any other country.

Trade is often spoken of as the true pioneer of Christianity. That it has, in many instances, preceded it is true; but it has not always been a very willing instrument; and in China at least the missionaries have penetrated far beyond the limits of foreign trade, and have met with signal encouragement. Perhaps trade has oftener proved antagonistic to the spread of Christianity; and the attitude of many engaged in mercantile pursuits at the present day in China and other countries is anything but favourable towards it. This is deeply to be regretted, for the missionaries have trouble and anxiety enough without being exposed to the hostility of their own countrymen, to whom they might not unreasonably look for encouragement and support. The absurd questions that are often asked about the missionaries, as well as the mischievous libels that are uttered regarding their characters and modes of life,

are positively startling. Indeed it seems to be generally taken for granted amongst very many foreigners in China that the missionaries are quite the most useless members of society, if indeed their influence amongst the natives is not of a directly pernicious tendency. The question is often put, 'What good do the missionaries do? Do they ever convert anybody?' and then perhaps some facetious ignoramus will exclaim, 'Oh, I believe there are a few "rice Christians!"' (a term commonly applied to the converts, who are popularly supposed to receive a daily ration of rice, as a reward for adopting Christianity).

A consular official has thought fit to declare, on the authority of a 'respectable Chinaman,' that 'only thieves and bad characters, who have nothing to lose, avail themselves of baptism as a means of securing long nights of indolence and ease in the household of some enthusiastic missionary, at from four to ten dollars a month;' <sup>1</sup> and further, that 'educated men will not tolerate missionaries in their houses, as many have found to their cost.' <sup>2</sup> With reference to this remark, it will perhaps scarcely be credited, but in a certain port in the East—so I was assured by a resident—the missionaries are actually excluded from the Club. It is only right to add, however, that from time to time efforts have been made by men, with more self-respect than the majority, to remedy this state of

<sup>1</sup> It may be remarked that these unfavourable opinions are based on the Buddhistic notion that to enter a sect is to be supported by it, an idea which is often very difficult to eradicate from the native mind.

<sup>2</sup> *Chinese Sketches.*

things. But the wide breach which separates the missionaries from the bulk of the foreign community is an unfortunate and painful fact which is constantly obtruding itself ; indeed, we are assured by the writer quoted above, ' That the majority have no sympathy whatever with the cause '—a statement the truth of which requires but a short experience to verify. This state of things is the more to be deplored under the peculiar conditions in which foreigners exist at the present time in China. We cannot reasonably expect the millions of China to accept our much vaunted tokens of superiority ; our civilisation, our arts and sciences, and last, but not least, Christianity, when they find us divided amongst ourselves as to their relative advantages, and that we do not practise our own teaching. When they find many not only setting Christianity at nought, but ridiculing and vilifying its professors, and persistently obstructing their efforts to spread its doctrines abroad, the Chinese are scarcely likely to form a very high opinion of the nations these people represent ; and instead of welcoming the efforts which are being made on their behalf, they are more likely to look with suspicion on those who are working for their good, and without waiting to detect the impostors from the real benefactors, to repudiate the advances of all. That such is to a very great extent the actual consequence of the unfortunate differences alluded to is only too obvious.

It will easily be understood that the profession

of the missionary is not considered a *fashionable* occupation. Missionaries don't keep up any style, or go in for making money; and this alone is enough to stamp them as—well, if not disreputable, as undesirable acquaintances; indeed, in certain circles it would almost seem to be considered a blot on a man's reputation to claim acquaintance with missionaries, or to associate with them in any way; while, as another writer tells us, 'The very word "missionary" is seldom uttered in general society without a covert sneer.'<sup>1</sup> Such an admission from a gentleman of long experience discloses a very painful state of things. Not only is there an almost total lack of sympathy, but many make no effort to conceal their hostility to the cause and aversion to the missionaries; while abuse of the missionary body, as well as the ridicule of their efforts to civilise and convert the Chinese, is a cheap and sure way of raising a laugh, and gaining sympathy in certain circles where humour is more highly esteemed than truth and fair play. That the missionaries have a small body of supporters out here, it should be needless to remark; but these are in a minority, and from their tastes and habits of life are not of those who thrust themselves most prominently before the notice of travellers.

One of the chief causes of hostility to missionary work is no doubt the avowed dislike with which many foreigners view all attempts to improve the

<sup>1</sup> *Waifs and Strays from the Far East.*

Chinese. Judging the entire nation from an experience limited to servants and 'compradores,' they regard the people as worthless and contemptible, and look forward to the ultimate subjection of the country by a European power as one of the necessary results of intercourse ; and, since the missionaries are especially engaged in the improvement of the people, these men vent their spleen on them as being the most convenient and suitable object of attack. One cannot help being struck with the acerbity occasionally displayed by individuals when the missionaries are alluded to, as if these gentlemen had done them some bodily harm ; whereas, the worst crime they have been guilty of, as far as one can discover, is that of working for an unselfish object, and setting up a higher standard of morality than their opponents are willing to recognise as necessary, or even desirable. These are the men who are always crying out for war with China ; and while expecting toleration and justice at the hands of the native officials, advocate the most high-handed measures for enforcing *their* schemes of improvement on the country. But one may be pardoned for expressing doubts as to whether China would be benefited by the kind of civilisation they profess to be so anxious to force on her. Let us hope at least that the Chinese will not accept it as the highest type of Western civilisation.

Sceptics, of course, one expects to meet in China as elsewhere in these enlightened days, and their

intolerance is proverbial. These people like nothing better than airing their opinions in public, and noisily asserting their contempt for the 'champions of the Old Faith,' as they are pleased to call the missionaries ; quoting a few passages from certain well-known sceptical works by way of giving an air of respectability to their opinions, and to show that they are well versed in the great controversies of the day, they pass themselves off as philosophers of profound and original thought. A good deal of the animosity they display is due probably to their ignorance of the end and aim of missionary work and the results actually achieved ; and so by way of cloaking their ignorance, they dogmatise on the assumed absence of success, as well as the folly, so they term it, of attempting to convert the Chinese to Christianity. What especially seems to irritate them is the fact, that in spite of their shallow criticisms regarding 'the lack of culture and good breeding' of the missionaries, and fierce denunciations of sectarian differences, as well as the active exercise of such petty powers of obstruction as they possess, the missionaries make slow but steady and solid progress, and won't stoop to notice their angry eagerness for recognition. Of course this is the wisest course, for if the missionaries were to wait and slay each man of straw who was gifted with strength of lung and wit sufficient to attract the notice of passers-by, they would have little time for other occupations ; and so

they pursue their calling quietly and unobtrusively ; and Christianity spreads apace.

Then, again, many people really cannot understand men coming out to China with no other object than the welfare of the people in view. They won't believe that missionaries don't come there to make money ; that, in fact, these gentlemen are so utterly blind to their interests as to sacrifice the advantages derived from a knowledge of the people and language for making something out of them ; and, further, that there really are people in the world capable of self-sacrifice and foolish enough to surrender comfort and good salaries to their convictions. To try and assure these good folk that such is actually the case, is to invite an incredulous smile, or the remark that it is wonderful how men can be so utterly blind to their own interests and prospects of advancement—a phase of thought which was exemplified in a very striking way by a gentleman holding the post of Commissioner of Customs in one of the Treaty Ports. The conversation happening to turn on the subject of missionaries, this far-sighted person remarked that ‘He couldn't help pitying and wondering at the missionaries coming out to China, and preaching to the stupid Chinese year after year without any success ; for instance, there is Mr. ——’ (alluding to a missionary who was present) ; ‘whatever makes him stop out here, when he might be getting a comfortable salary in England ?’ The collective wisdom there assembled wondered also, and

pretended to pity the poor missionary, who quietly proceeded to put the gentleman right, and told him how things really stood; astonishing the company even more than they were before. This official was not by any means singular in his views, only they happened to have been expressed on an unfortunate occasion.

*Apropos* of this loose way people have of talking of missionaries, there is a good story told of Bishop Wilberforce. A young gentleman, who had recently come from India, was dining at the bishop's on the occasion of a large assemblage of distinguished guests; and during dinner, a gentleman interested in missionary work, and anxious to hear something about it from a person just returned from India, addressed our young friend. 'Ah! Mr. — you have lately come from —' (the name of the station); 'can you tell me what success the missionaries have had there?' 'Missionaries!' exclaimed the young gentleman, with a sneer, and catching eagerly at the question as one on which he was especially qualified to give an opinion, 'Why, they never convert anybody; all they do is to sit down once a month, and write home glowing reports of the number of Christians they think they have made;' and he looked round with an air of triumph, as if he had said something very profound. It was noticed that the bishop pricked up his ears on the question being put, and smiled at the answer. He said nothing, however, till dinner was over; when, taking advantage of a lull



in the conversation, he addressed his young guest, and asked him about his father's parish :—‘ Your father was an old college friend of mine, and I should like to know how his work in the parish is going on. How many communicants has he ? ’ ‘ Well, I really don't know how many there are. ’ ‘ How are his schools doing ? ’ ‘ Well, I am afraid I don't know much about the schools. ’ Several more questions were asked, the young man displaying the utmost ignorance of everything connected with his father's parish, and feeling somewhat ashamed and confused, for the company were all attention. The bishop at last stopped his inquiring, and speaking in a quiet but firm tone, said : ‘ Well, now, Mr. —, if people were to form an estimate of your father from the information you have given us, they would put him down as a lazy good-for-nothing fellow ; whereas I know, as a fact, that he is one of the most indefatigable and painstaking of men, and his parish is a model. I heard you tell my friend just now that the missionaries at the station you have just come from had made no converts. Well, now, it so happens that I am personally acquainted with some of these gentlemen, and am now in correspondence with them ; and I know for certain that they have met with very great success ; so you see how very unfair you have been to them. ’ A well-deserved rebuke, which no doubt this young gentleman profited by.

Now this young man was by no means badly disposed towards his fellow-creatures, and had no

personal grudge against the missionaries ; but he had caught the style of conversation in vogue in 'general society' in India ; and from constantly hearing these gentlemen spoken of in contemptuous terms, had come to regard them as legitimate objects of ridicule, and was naturally a little astonished to find that they had supporters at home, and that his smart sayings met with a somewhat different reception to what he had expected.

Sceptics are fond of speaking of Christianity as a superstition, as if this were a sign of philosophical enlightenment. It is a common term of reproach with the enemies of religion, and has been applied to Christianity from the earliest times ; but these sort of attacks remind one of what Bishop Butler complained of in his day, ' that it has come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious, and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment ; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisal for its having so long interrupted the pleasures of the world.' While admitting the ineffacy of the religions of China as regards making the people honest, the magistrates just, or the clergy devout, the remedies they propose are Western civilisation and science, anything, in fact, but Christianity, to which many people, by no means wanting in philosophical enlightenment, attribute the

extraordinary development of Western nations. We know pretty well by this time what civilisation divorced from religion stands for. France of the Regency, and Pagan Rome long ago, demonstrated how easily the most profound moral corruptions can co-exist with the most varied appliances of a complex civilisation ; and the experiment is not one that men who really desire the welfare of a nation would wish to see repeated. And as for science, without in any way depreciating its important services, we fail to see how it can make people honest, virtuous, or humane. The writer previously quoted hits the right nail on the head when he says that, 'till foreigners can look with confidence for an equitable administration of justice on the part of the mandarins, we fear that even science with all its resources will be powerless to do more than pave the way for that wished-for moment, when China and the West will shake hands over the defeats sustained by the one and all the insults offered to the other.' <sup>1</sup>

It would be attaching an absurd importance to these sort of attacks to suppose them capable of damaging the cause of missions ; no one who wished to ascertain the true conditions and prospects of Protestant missions in China would think of going to these sources for their information. It would be as reasonable to expect a fair estimate of the benefits of vaccination from a member of the Anti-vaccination League. Those who are interested in the spread of

<sup>1</sup> *Chinese Sketches.*

Christianity prefer listening to the experiences of men who speak with a knowledge of their subject—men who deal with facts instead of theories, and who have given up something to the cause they are working for, instead of advocating the sacrifice of all on the part of others. What these attacks will do, and actually do at the present time, is to prejudice many people in England against the communities from which they emanate. Another unfortunate result they have is to incline young men, probably just escaped from the trammels of school discipline, with more learning than wisdom, and a strong desire to show their freedom from all restraint, to affect contempt for religion and to treat its representatives with rudeness. When they hear the missionaries alluded to in 'general society' with a sneer, Christianity ridiculed as a 'superstition,' and Christian churches spoken of as 'Joss-houses,' they are only too likely to catch the infection, and not only to emulate the example of their seniors, but to try and outdo them in their anxiety to be thought clever and enlightened.

It would be unfair to attribute all the attacks on missionaries to personal dislike. Some no doubt write and speak out of envy and malice, 'and others as supposing that by this foolish talking of theirs they may be thought worthy of being remembered themselves.'<sup>1</sup> A great deal may be attributed to a want

<sup>1</sup> The following extract from a letter published some years ago in a Hong-Kong paper will serve to show the kind of attacks to which the missionaries are exposed :—'Ask any man of mind and experience in

of accurate knowledge, as well perhaps as a desire on the part of those who are unwilling to give their support to the cause to justify themselves by throwing contempt on the labours of the missionaries, and speaking slightly of Christianity. The quiet way in which these people *assume* that the missionaries win no converts is a proof of their entire and culpable ignorance of the subject. Unfortunately for them the missionary reports won't bear them out in their statements, and so many feign ignorance of their existence, or speak of them as 'rosily worded;' in plain English, false. The idea of honestly seeking for, and stating the facts as they stand, never seems to have dawned on them. To be continually reproaching the missionaries for their assumed absence of success, only shows that the people who thus speak have never attempted anything in this line themselves, as those who have worked for the good of others, whether successfully or not, are always more tolerant of the failures of other people.

China, and he will tell you that it is childish to expect to convert the Chinese by any means yet attempted to what we call in England, Ireland, and Scotland,—Christianity. The further I travel the more I am convinced that from Exeter Hall, by way of Shetland and Connaught to Peking, practical philanthropy must be the pioneer to *bonâ fide* Christianity. . . . Show the Chinese by precept and example that honesty is the best policy, and that cleanliness is health. I say try, if it be possible, to send out good, sensible men of the civil-engineer class, to educate the ignorant in these matters, and you will do more for Christianity in fifty years than the old lady's string of tenets uttered from the mouths of maudlin missionaries could effect in fifty centuries.' I have not had the pleasure of meeting with any of these 'good sensible men of the civil-engineer class' at work amongst the Chinese, and there are strong reasons to suppose that the arrangements for carrying out the writer's ideas regarding these modern model missionaries are still in embryo.—H. N. S.

A curious feature of these hostile criticisms is the ignorance too often displayed of the true spirit of Protestant missions. This is strikingly shown in the fashion in certain circles of extolling the Roman Catholics and their system of propagandism at the expense of Protestant missions. Unity is strength ; and no doubt the Romanists owe much of their success to their extensive and elaborate organisation, under a central head, and still more perhaps to the fact of their missionaries having occupied the field for such a long period ; but the disastrous consequences which have attended their work at different times very clearly point to the false principles from which they start,—the amalgamation of politics with religion, and the attempt to set up the kingdom of Christ as a kingdom of this world. Protestant missionaries carefully abstain from all interference in politics ; they do not try to usurp the authority and functions of mandarins, or claim equal rank with native officials, as is charged against the Bishops of the Romish Church. For this reason Protestant Christianity is viewed in a more favourable light by the people, and notwithstanding the unquestionable advantages derived from priority in the field and centralisation of authority, the successes of Protestant missionaries compare most favourably with those of the Roman Catholics. Many people foolishly suppose the Protestant missions to be entirely devoid of organisation or system, that each missionary comes out to China on his own account, and spends the greater part of his time in cutting away the ground

from under the feet of his fellow-workers in the field. I once heard a person exclaim, 'How can you expect them to make converts when they are cutting each other's throats all the time! The Chinese can't understand sectarian disputes, and naturally decline to embrace any form of Christianity when they see the missionaries fighting among themselves.' Such a statement sounds well; indeed, profound. It makes the company regard the author as a man of liberal views, and one who has studied the subject; but then unfortunately it is not true. This gentleman, like many others, did not know that there were any native converts, had never heard of missionary reports, or, if he had, quietly assumed them to be false. It is quite useless trying to impress on these people that because *they* have not seen any native Christians, it does not necessarily follow that *therefore* there are none. On another occasion, I heard someone declare, with an air of comfortable assurance, that 'he supposed there wasn't a single Chinaman in the country who really believed in Christianity.' Now, I happen to know this person had never taken the least trouble to discover one, that he had never shown the least interest in the work of missionaries; and that he had never taken any steps to ascertain the true condition of Christianity in China, which, on the contrary, was his constant theme of merriment. He once condescended to enter a missionary chapel, at the warm invitation of one of the most able and successful missionaries in the East, and showed his

appreciation of this mark of attention by ridiculing the ceremony he was fortunate enough to witness,—one, moreover, of peculiar interest, and fraught with important results, and making it a butt for his wit on future occasions. And this is the sort of critic whose opinions carry weight in general society.

As regards the prospects of Christianity in China at the present time, which have been declared to be 'anything but bright,' we may remark in passing that they never have been bright in the opinion of the class to which these critics apparently belong. The prospects were anything but bright when Pliny wrote his famous letter to Trajan ; and no doubt the enemies of Christianity were just as loud in their denunciations at that early period of its history as they are at the present day. They certainly had more reason to expect its extinction then than now. That great heathen authority spoke of the Christians as a 'mad sect ;' but admitted that 'this superstition,' as he called it—a term of reproach, by the way, which has been eagerly caught up by sceptics of our own day—'is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope may be stopped or corrected,' a complaint which might very well come from a Chinese official of the present day. The enemies of Christianity have been prophesying its speedy extinction ever since it was born into the world, and probably will continue to do so until the end of time ; and yet Christianity lives and increases.



These people might as well try to dam the waters of the Nile as to obstruct the course of the 'stone cut out without hands,—the establishment of that kingdom which shall never be destroyed.' The missionaries are the instruments by which this kingdom is being set up. Its adversaries exclaim, 'But they won't succeed.' The stone has already become a great mountain, and promises to 'fill the whole earth.' Professor Max Müller, no mean authority, tells us that Christianity is now the established religion of thirty per cent. of the entire human race. Hostile critics cry out, 'The prospects of Christianity are anything but bright.' When will these good folk discover the incontrovertible nature of facts, and quietly accept the inevitable, instead of foolishly trying to obstruct the course of events ?

It is often declared that Christian missionaries are not wanted in China—that they will never convert the Chinese, who have a very good religion of their own ; but then, unfortunately, these objectors find some difficulty in defining precisely what this religion is, and in what particular respects it surpasses Christianity ; indeed, they are not at all clear in their minds on the subject, only it sounds well to say something of the sort. It is easy to understand those who are ignorant of the past history of Christianity being despondent of the success of the missionaries, and speaking disparagingly of their work ; and of course, if we look on Christianity as simply a humanly devised system of philosophy,

anxiety as to its success is quite explicable and pardonable; but some at least believe it to have a higher than human origin, and look forward with confidence to its impending struggles and final victory.

Then, again, it is sometimes thrown in the teeth of the missionaries, by way of reproach, that the only people they convert are the lowest class of coolies, thieves, and malefactors. Apart altogether from the inaccuracy of such a statement, it may be asked in return who else do they come out to China especially to convert, what particular class of men and women was Christianity intended for, and who are more worthy to receive it. It was certainly not meant for the exclusive benefit of gentlemen and officials; indeed, if we turn to the early history of Christianity, we find that the first converts were by no means gentlemen of culture and good-breeding, but came from the very classes that are most despised; and we need scarcely be surprised if, in the present day, these rough, uncultured classes accept its teachings more readily than the wise and prudent. The reproach therefore falls wide of the mark; indeed, even supposing the charge to be true, we fail to see how it can affect the missionaries in any way. These gentlemen are merely the instruments for spreading it, not the authors of Christianity; and so, whether they fail or succeed, so long as their intentions are pure and their efforts sincere, are equally irresponsible for the result. The prin-

ciple involved in this objection is an important one. It rests on the fact that the Christianity which some would confer on the Chinese is a form of Christianity adapted for the philosophic few, and not for thieves and malefactors. One writer has remarked : ' We wonder, for instance, how it is that the missionaries have never yet succeeded, as far as is known, at any rate, in converting a single mandarin to Christianity.' Supposing even that they have not, it would be as reasonable to express surprise at missionaries—or, for the matter of that, any other Christians, failing to win over sceptics of more enlightened nations. If mandarins and sceptics won't listen to the teaching or accept the truths presented to them, we can only regret their blindness or indifference ; but to throw the blame on the shoulders of those who preach these truths, would be about as wise as to blame the man who fails in making the horse drink after leading it to the well ; or as to abuse a teacher for not making the forty-seventh proposition of Euclid intelligible to a stubborn scholar. The duty of missionaries consists in placing the truths of Christianity before men, and preaching them for all to hear—not in *making* converts. No doubt, if the missionaries were to employ all the ingenious expedients for the use of which they are commonly credited, they would get adherents by thousands ; but it is doubtful whether they would win a single Christian. And for this reason, among many other equally obvious ones, they never resort to such

means for gaining converts. The custom of reproaching missionaries because they don't *make* Christians is perhaps the most foolish of all the objections which are laid to their charge. For the reasons here advanced, the most highly cultured men are by no means always the most successful missionaries ; and it is often found that men of smaller attainments, though of equal sincerity and devotion to their work, achieve greater successes than those who are more deeply read and of more extensive acquirements.

It may not perhaps be very generally known, and thus as well to observe, that a mandarin cannot be a true Christian and the holder of an official appointment at one and the same time. For an official to embrace Christianity in its true spirit he must give up his appointment under government, and this practically entails ruin—politically and socially. Few men have the courage to face such a calamity. There are officials, who are known to be more than favourably inclined to Christianity, who declare that they believe it to be true, and admire the purity of its teaching, but still hesitate to adopt it for the reasons already stated. Are they different in this respect from men of other countries ? men who admit the claims of Christianity on their belief, as well as its authenticity ; and yet lack the courage and strength of mind to practise its teaching ? Even supposing that the missionaries have failed to convert a single mandarin, it is difficult to see how

this can be a blot on their reputation. On the other hand, it may be permitted to ask what influence for the better have those foreigners who are brought most into contact with the native officials exercised over them at all to be compared with what the missionaries have achieved in the sphere where their work mostly lays. Can they point to any decided improvement resulting from this intercourse extending over many years—a higher sense of honour, a purer administration of justice, or an increased respect for our civilisation and religion? The highest officials in Peking are usually spoken of as the most anti-progressive and anti-foreign in their views of any in the Empire—whatever their real sentiments may be; and yet surely there are many foreigners of culture and good-breeding who are frequently brought into contact with them, and have opportunities for influencing them for good. If these gentlemen have failed to influence them in any appreciable degree, to abate their pride and narrow-minded intolerance of foreigners, to gain their respect for our civilisation, and last, but not least, Christianity—if this be so, and the verdict of general society lends its support to the supposition, is it consistent to reproach the missionaries for their assumed absence of success in the same sphere?

Apart from missionary work, it may be asked, What have foreigners in China done as a body towards the improvement of the people at all to be compared with the results actually achieved by the

former? That individuals do come to the front from time to time, and lend their sympathy and support to the missionary cause, is what might be expected ; and further, that the foreign communities contribute with splendid liberality in aid of the unfortunate sufferers from floods and famines—and this in a spirit of true charity. But what schemes of philanthropy are there that have not been either originated or carried out by the missionary body ? It must be admitted that the missionaries are the principal movers and agents in every scheme for the social and moral improvement of the people.

Another charge brought against the Protestant missionaries is that they do not reside altogether amongst the natives in the interior. Although the inland residence of foreigners has not been recognised by treaty, many missionaries do, however, reside in the interior on their own responsibility, countenanced by the local officials—the ' Taylor Inland Mission ' alone numbering over forty members ; and the entire body spend a very large portion of their time in the country, either on preaching tours in districts little known to foreigners, or on visits to stations and churches already established. Apart altogether from this fact, it must be obvious enough that there are many important duties connected with mission work which require the presence of the missionaries in the Treaty ports. The training of natives for helpers and preachers is now becoming a question of such deep importance that the missionaries of nearly all

denominations find it absolutely necessary to devote a large share of their time and attention to the matter ; and looking to the important part these men will take in the evangelisation of their countrymen, as well as the responsibilities attached to their position, it would be unwise to neglect this branch of missionary work.

One can easily understand people who have come out to China in the expectation of making rapid fortunes being somewhat despondent when they find the chances of making even a competency becoming smaller day by day ; especially, when they can do nothing but stand helplessly by and watch trade slipping through their hands into those of the native merchants, while enterprise is being checked on all sides by the obstructiveness of officials and their expressed determination to develop their own resources in their own time, and to adopt Western appliances and improvements just when and how they think fit so to do ; but, in any case, to the exclusion of foreign influence and foreign capital. These facts are naturally witnessed by men who think that China was made for *them*, and as a field for the development of *their* schemes for the regeneration of the country, with undisguised anger, and certainly irritation under the circumstances is pardonable ; but these disappointments should make them a little more tolerant of the reputed failures of others ; and instead of venting their spleen on the missionaries, as if they were the cause of their troubles, let them

recognise the altered condition of things, and try to adapt themselves to circumstances. Putting aside all questions of principle and duty, the entire foreign community would find it to their advantage to give some little countenance, if not support, to the cause in which the missionaries are working. Buying and selling will never conquer that deeply rooted pride of race which manifests itself on both sides, and proves *the* bar to intercourse on an amicable and equal footing. There is no occupation which is held in less esteem by the influential classes in China than that of the merchant; 'if we came in search of trade alone,' writes the consular official already quoted, 'they (the *literati*) would tolerate us, because they could understand our motives and afford to despise . . . These are the men who hate us with so deep a hate, for that we have dared to set up a rival to the lofty position so long occupied by Confucius alone.' And yet it is only on the basis of Christianity that we can hope for reconciliation, as well as mutual toleration and respect; indeed, as the author of 'Waifs and Strays' admits, with commendable candour, 'whether China is to come into the comity of nations in a true sense depends upon whether China is to cast her idols to the moles and to the bats, and to accept the faith of Western lands . . . there can be no doubt that until the spirit of Christ's religion gets abroad in China we shall not approach the Chinese upon the highest grounds, and



there will be misunderstandings and difficulties without end.'

The missionaries are the despised instruments by which Christianity is being spread by slow but certainly sure degrees through the vast Empire of China ; and along with it our much vaunted civilisation. Not, be it observed, the kind of civilisation which some amongst us would *force* on her—the mere lacquer of civilisation—but true Christian civilisation in its highest form. And it is surely a remarkable fact that, at a time when trade is falling away from foreign merchants, when foreign enterprise is being checked in every possible way, and foreign influence more jealously excluded than ever it was ; and while the Government show if anything less inclination to open the country to foreign intercourse than at any previous time<sup>1</sup>—it is surely remarkable under these conditions that the missionaries, whom both native and foreign officials affect to despise, are meeting with greater encouragement and achieving a wider success than has yet been accorded to their labours. Converts are multiplying rapidly, and invitations are coming in from all quarters, far faster than they can be attended to, for the missionaries to come and instruct the

<sup>1</sup> 'Blind and wanton hostility to foreigners is still the mainspring of Chinese official action, and, in spite of Chefoo conventions and revisions of treaties, residents here are of opinion that the position of foreigners *vis-à-vis* with the Chinese and the Chinese authorities is less satisfactory than it was fifteen years ago.'—*Times*' correspondent, Shanghai, June 8, 1878.

people in this 'new doctrine;' in short, the missionaries are at length beginning to reap the fruit of many years of arduous and devoted toil. That there is already a large and steadily increasing body of native Christians is a fact which should scarcely need repeating, were it not for the wilful mis-statements of many and the ignorance of nearly all on the subject. Of course, if people expect to find native converts walking about in the foreign settlements labelled 'Christian,' they will in all probability be disappointed; but if they like to go to the trouble of making inquiries amongst those who are best qualified to give information on the subject, namely, the missionaries, they will, I venture to say, be surprised and gratified at the *true* state of things. And these converts are not Christians in name alone—although, of course, there are impostors amongst them—but in their lives and characters. The utmost care is exercised in the admission of natives to Church membership, and it is simply untrue to say that they only adopt Christianity as a means of escape from the clutches of their own officials. It is true that such attempts are often made; and none are so well aware of this fact, and so little in need of the caution, as the missionaries themselves, who are, in consequence, all the more careful in the matter of selection. The native churches themselves afford the best refutation of such calumnies, in that the members have suffered bitter and prolonged persecution, not from officials alone, but from neighbours and relatives,

and simply because they are Christian. Like many of the early Christians under the Roman Empire, they suffer for the bare name, as being, in the opinion of their countrymen, 'addicted to a bad and extravagant superstition.' Many of these churches will compare favourably with Christian communities at home for sincerity and devotion ; but it would be absurd to look for the same degree of enlightenment from poor people who have been brought up in the midst of the grossest superstitions. If they had enjoyed the same advantages as Christians in Western lands the same results might be expected, yet the native churches contain many noble characters, men and women who have sacrificed a good deal for their religion, and are not ashamed or afraid to suffer for it.

The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt that they do succeed to a large extent in conquering the pride of the natives, and overcoming their intolerance ; and they not only gain the respect of those amongst whom they work, but they gain it for all foreigners who are worthy of it.<sup>1</sup> We have only to look back on the comparatively short history of Protestant missions in China, to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the shallow insight of many people in China at the pre-

<sup>1</sup> See Appendix, No. 8. *Results of the Famine Relief in China.*

sent time. It is nevertheless a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of true progress, I should say that they can further this end in no better way than by extending their sympathy and support to the Protestant missions in China.

## CHAPTER XXVI.

---

NOTE.—*The following short account of a visit to Siam while the 'Lapwing' was in the southern part of the station, is reprinted in a revised form from the 'Leisure Hour' (Dec. 1875).*

---

SOON after our return to Singapore from a visit to the Malay rivers, the vessel was ordered off very suddenly to Bangkok, to look after and assist the 'Eclipse Expedition,' sent out by the Royal Society in answer to an invitation from the King of Siam, to observe the total eclipse of the sun on April 6. The neighbourhood of Bangkok was one of the stations that offered the greatest advantages for observations.

We left accordingly on March 24, and duly arrived off the entrance of Bangkok river. It is a queer place to find—the coast as flat as a table, and no marks whatever to guide one. Usually there are a few ships anchored off the bar waiting for tide, and their mastheads are the first intimation of approaching land; then, as you get closer in, a few trees are seen to rise out of the water, and a small lighthouse built on piles shows the position of bar. Even then the mouth of the river is invisible—nothing apparently but a long, low, unbroken line of

mangroves some four miles off, and yet the entrance is quite two miles across. Once inside the bar the river is wide and deep enough to float the largest ships right away up to and above Bangkok, forty miles or so. The entrance might be easily improved, but the Siamese take no trouble in the matter. There are actually no marks to lead across, while the best channel is fenced backwards and forwards with bamboo fishing stakes, through which vessels have to force their way. In a straight line the town is not more than twenty miles from the mouth, but the circuitous course of the river makes it thirty-eight.

We crossed the bar at 8 p.m., and steamed up by moonlight to within a mile or so of the English Consulate Buildings, where we anchored to wait for turn of tide and daylight. We were soon made unpleasantly aware of the proximity of the banks by the singing of mosquitoes in our ears, and by other little marks of attention on their part, but were somewhat recompensed next morning for our sufferings by a delicious scent of acacia blossoms wafted off from the trees on shore. The banks of the river are thickly fringed with mangrove bushes, forming an impervious wall of vegetation; but on nearing Bangkok, the monotony is broken by various sorts of palm, bananas, bamboos, and other trees, while the white bungalows and picturesque native houses, glistening through the foliage, form a beautiful approach to the city. We weighed as

soon as the tide permitted the following morning, and continued our journey up to the Consulate. The scene was novel and very striking; the banks soon became thickly studded with pleasant bungalows completely embowered in tropical vegetation, while occasionally a temple might be seen towering above the trees with its quaint roof ornamented with the strangest devices, and glistening in the morning sun, a blaze of gold and glass mosaic work. A long line of shipping lay moored in the centre of the stream, while the surface was alive with boats of every shape and size, propelled by a strange-looking people with the queerest of costumes. But perhaps the most striking feature of the river to visitors for the first time are the floating houses which line the banks for some three or four miles in an unbroken line. They are built on rafts composed of hundreds of bamboos lashed together, and are made of wood, and secured to piles, between which they rise and fall with the ebb and flow of the tide. The majority are shops, the wares being displayed on a sort of verandah, occupying the front of the house. Some are evidently private villas, built with attempted ornamentation, and with shrubs and flowers gracefully disposed round the edge of the verandah in pots. These houses are calculated to last five years, but since the introduction of steamers on the river, the 'wash' from their bows has reduced the lasting powers to three.

At least one-tenth of the population of Bangkok

live on the river ; but this gives a poor notion of the extent of the floating population, for between and behind the houses, and on each side of the numerous creeks which intersect the city and circumvent it, boats are packed as tight as can be, and every boat contains one or more families. It is difficult to ascertain the size of the city, for, being built on low, flat ground on both banks, and very straggling, there is no point from which a view of the whole can be obtained. The city proper, inside the walls on the right bank, is about one mile square. The streets are wide, and laid out at right angles, but the houses are mere rows of brick-sheds, plastered over and whitewashed. The river is certainly the Regent Street of Bangkok ; everybody of note lives on the banks, while all the communication, traffic, and even shopping, is carried on in boats. If you have not got a 'house-boat,' you are simply nowhere, for the roads are bad, and carriages are almost unprocurable. The 'house-boats,' as they are called, are merely boats with a small square cabin built up in the centre, which shelters you from the hot sun. The Siamese row standing up—pushing the oars. They call it 'chowing,' and send along the boats at a good rate. A big swell has sometimes ten or twelve men to chow ; the rowers wearing a peculiar style of hat, made of a sort of matting, neatly plaited, and containing an interior framework which fits on the head, and as the body moves the hat wags about in the queerest fashion.



The river, where we were lying, was about the width of the Thames at London Bridge, and afforded only just room for us to swing round as the tide turned, and then our stern passed so close to the floating-houses, that one might almost jump into the verandahs which were devoted to the sale of dry goods and crockery. One of the disadvantages of a floating house is that you are liable to have the bowsprit or even the bow of a ship come plunging through the wall when you least expect it, and bring roof and all tumbling about your ears.

Here, as elsewhere, the Chinese swarm ; they, in fact, keep the Siamese alive, doing all the work and monopolising all the trade. European merchants cannot hold a candle to them. The truth is, Europeans require too many luxuries, and have to charge accordingly, whereas a Chinaman is temperate, hard-working, frugal, and keen at business. Hence they are very rapidly getting all the trade into their own hands. They seem to give very little trouble, and are managed somewhat as follows :— Every Chinaman on landing joins a club, of which there are several, and each club is presided over by a ‘headman,’ who is held responsible for the behaviour of the members of his club. This system has the advantage of simplicity, and is found to answer well, the headman being looked up to with greater respect than probably any Government official would be. The Chinese are also exonerated from all taxes, paying head money instead, which,

being levied on every Chinaman that enters the country, proves so much certain addition to the revenue.<sup>1</sup>

Siam, like many other Eastern countries, has passed through a remarkable transformation of late years. It is rapidly adopting European customs and dress. But its inhabitants still retain an unmistakable tinge of barbarism, presenting some strange contrasts and anomalies in connection with the civilisation they have so rapidly tried to adopt. They have taken a great fancy for the English, and for many of their habits. The height of a young Siamese swell's ambition is to talk English, and when he can do that he thinks he is fit for anything. Many of the offices under Government are held by Englishmen, and no other Europeans are at all in favour. The commissioner of Customs, the harbour master, the Government surveyor, the court inter-

<sup>1</sup> A recent American writer observes as follows :—A large stream of immigration is flowing continually into Siam from China. On their arrival in Siam, the Chinese are not by any means swallowed up by the Siamese nation. The stream is too large, and has too strongly-marked features of its own to permit anything of the kind. On the other hand, the influence of the Chinese element upon the Siamese is so powerful that a strongly-marked change is coming over the Siamese nation. The intelligence, energy, thrift, muscle—the motive forces of the nation—are more than half Chinese. One-fourth of the agricultural labourers are Chinese. Three-fourths of the traders are Chinese. The large merchants, with scarce an exception, are Chinese. And almost all the handicrafts are Chinese.

In some provinces two-thirds of the inhabitants are Chinese ; and only a small proportion of this immense immigration ever learn to speak Siamese fluently. They do not thoroughly affiliate with the Siamese, but are, on the contrary, inclined to clannishness, having a very poor opinion of the Siamese.

preter, the royal schoolmaster, the captain of the royal yacht, and many other subordinates, are all English. The present first king, a young man of twenty-two, has been the principal mover in the reforms which sit rather uncomfortably on the majority at present. Many of the old nobles doubtless sigh for good old times, and heartily despise the new-fangled ideas, but they have gone too far to recede now. What one really does regret, is the adoption of European costume, to the degradation of the handsome and comfortable dress of the natives. They put their soldiers and policemen, who have been accustomed to revel in half a yard of cotton stuff round the loins, into thick cloth tunics and trousers, stocks, and shakoes. However, there is one little item they will positively not become reconciled to—boots. Even the body-guard is bootless, except officers. Their artillery is dressed precisely like our own, and is commanded by a smart colonel about twenty-five years of age, who passed through a course at Woolwich, and served for three or four years in the Horse Artillery.

One of the curious customs of Siam is that of having two kings—the first and second. The first is the actual sovereign, the second is the nominal head of the army; but the very fact of there being two kings must lead to complications. Strictly interpreted, I believe their titles are lord of the first palace, and lord of the second palace, but we call them kings. The authority of the second king is gradu-

ally ebbing away, and it is thought by many that the present one is the last who will lay any claim to the title—he has no power and nothing beyond the title, except a good allowance of ready money.

There is very little to interest one in Bangkok, with perhaps the exception of some temples and the first king's palace. The place seems to be nothing but an aggregate of temples, and a strange collection too, covering, I should say, one-third of the whole area of the city. But if their number, size, form and grandeur are striking to the eye, their disreputable condition is equally so. The people, and indeed the hordes of lazy, dirty priests who look after them, have no respect for them whatever. Many are only half-finished, with the scaffolding still standing, for if one man begins building a temple and dies, it progresses no further, as no one else likes to finish it. The most remarkable one contains a huge gilded figure of Buddha, in a recumbent position, but it is difficult to form any idea of its gigantic proportions, from the small size of the house containing it. The feet are placed horizontally, one over the other, and all five, or rather ten toes the same size, and piled up as regularly as so many bolsters. The soles of the feet are perfectly flat, and most exquisitely inlaid with mother-o'-pearl, representing animals, flowers, &c. I do not know how to describe the style of architecture of the Siamese temples, for I never saw anything like it before. I must call it quaint. With regard to the

priests their name is legion, and their appearance frouzy. Everybody, or rather every male in Siam, is supposed to pass a few years of his early life in the priesthood, this being the only means of obtaining what here goes for education. They obtain their livelihood by begging, and their duty consists in visiting the temple at certain hours, and looking after it. The begging part of the business they perform with praiseworthy regularity, but as to their discharge of their other duties, the less said the better. They are described by those who know them as the most ignorant and degraded portion of the population of Siam, and are in consequence held in no respect, nor looked up to in any way. If a man wishes to escape from a troublesome wife, or if he wants to elude a debt, he enters the priesthood. The result of such a state of things is not a happy one.

There is nothing in the way of scenery near Bangkok, the country being as flat as a pancake,—one vast paddy-field. Rice is the staple product of Siam, and is exported in large quantities to Singapore. The interior seems to be very little visited by Europeans, and less is known about it. There are some extensive ruins about forty miles up the river, on the site of the ancient capital of Siam—Ayuthia—from which they were driven some centuries ago by the Burmese.

Taking all in all, the river is *the* sight worth seeing, and in the early morning presents a very

striking appearance. I never saw a queerer and more varied collection of boats. Huge barges covered in with circular roofs of bamboo, deeply laden with rice, dropping down with the tide ; dozens of canoes only one or two inches out of water, conveying the fresh betel-nut leaves up to market. House-boats, with Siamese 'chowing' frantically, dashing up and down the stream, conveying merchants to their places of business. Then again larger canoes, with a comfortable-looking Chinaman in the stern, shading his complexion with the glazed paper umbrella, which almost forms an article of dress, so indispensable does it seem, and four other Chinamen digging out with their paddles as if for their very lives. Many canoes are paddled by the Siamese women. Perhaps the strangest sight of all is to see one of the huge Chinese junks come tripping down stream, its curious mat sails so full of holes that it must puzzle the wind to know what they are put up for, its enormous wooden anchor, and, strangest of all, its crew, very rough-looking chaps most of them.

As regards the object of our visit. On arrival we found that the members of the Eclipse Expedition had just started off for their station at Chulai Point, some forty miles from the mouth of the river, along the west coast of the gulf, so we despatched an envoy after them as quickly as possible to find out what they wanted. They were discovered in rather a plight, only four days to spare before the

eclipse, and none of the instruments fixed up, or indeed in any sort of working order. They begged the assistance of three officers and six men, who were sent accordingly, the party including carpenter and blacksmith. It must be remarked that the first king having invited the observers to his country, looked on them as personal guests, and treated them accordingly. One of his own steamers, or yachts, was placed at their disposal, and another one was instantly ordered down the river for the purpose of conveying our party to Chulai Point. We left on the evening of April 2nd, and arrived off the station next morning about nine. We found quite a village of bamboo houses all sprung up within a few days on a patch of sandy beach about a hundred yards from the sea, and backed up by a grove of sugar-palms which skirted the beach for some miles. The ex-Regent of Siam had come down to watch the proceedings, in which he took great interest, and brought several of his wives, and a perfect army of retainers. His house occupied the centre of the line, our quarters the left, and on the right another bungalow of the same size for the use of the French party. The houses were a perfect study in themselves, being entirely constructed of bamboos and palm-leaves; and very imposing structures they were, consisting of one long room running the whole length as a mess-room, with bedrooms on each side; in front a charming verandah looking to the sea, and a flight of steps on each side. The entire framework,

with the exception of some stout poles at the corners, was composed of bamboo ; the walls, partitions, and roof were formed of layers of the leaves of the 'atap' palm strung on thin slips of bamboo, while the flooring consisted of bamboos split down one side and then beaten out flat. You cannot conceive what a neat bit of work was the result. Even some attempt at ornamentation was made, but no nails were used, every portion being either carefully dovetailed, or tied together with thin, pliant strips of bamboo, making a very strong securing. The consequence of this was, that within a few hours of vacating our quarters, not a vestige of a house remained, but every bit was cleared clean away for use somewhere else. The expedition consisted of three persons, Dr. Schuster, the chief, an assistant, and a photographer ; but the party was increased by several English officials serving under the Siamese Government, sent either to assist in the preparations at the observatories, or to cater for our comfort in other equally important matters. We found them in a state of some anxiety. Only two more days, including the Sunday, and not a single instrument in working order. Our party started off to work at once, and fortunately both the carpenter and blacksmith were first-class workmen, else I do not know what we should have done. Some of the instruments had been sent off in bad order, others would not work, or focus, and some very delicate alterations and operations had to be performed. It would be



needless to trouble the reader with descriptions of the instruments or the object of the observations, further than to mention that photography was the principal agent employed in connection with the telescope and spectroscope, while the corona was the subject of attack. By dint of very hard work, preparations were completed by 8 A.M. on Tuesday the 6th (day of eclipse), and three rehearsals took place of the duties pertaining to each individual engaged during the short time the totality lasted (about four minutes). The first contact took place soon after 11 A.M., and very soon the natives, to the number of two or three hundred, collected in the neighbourhood of the observatories, squatting on their heels—the favourite attitude of the Siamese. They remained very quiet till it was nearly over, when a good deal of shouting took place, but no disturbance. Their theory of the eclipse is, that a great dragon is swallowing the sun, and that shouting may perhaps frighten him away.

The sight was one to be remembered, and might well impress the ignorant with awe. As the sun became gradually darkened, the air became sensibly cooler; the birds and animals showed signs of uneasiness, while an unpleasant gloom fell on everything. Then, as the light became fainter and fainter, the birds took up roosting billets, while the natives sent up a dismal wailing, and as the last bit of sun was shut off, stars came out, darkness as of a bright starlight night fell over the earth, and a magni-

ficent and brilliant corona spread out round the black disc of the moon. The spectacle then presented was an impressive one. Taken as a whole, the observations were not as satisfactory as might have been wished, partly owing to the hazy state of the air, and partly to the novelty of the means employed, the success of which had always been a matter of doubt. Dr. Janssen, the famous French astronomer, was the only other foreign representative. His observatory was about fifty yards from ours, and his only assistant was his wife, a pleasant person, who appears to accompany him everywhere.

The ex-Regent was a sharp-looking old fellow, and observed the eclipse from his own telescopes. He used to visit our observatories regularly every day, with a large following of all sorts, nobles and loafers. His favourite wife always accompanied him, and a strange figure she was. Her face was far from beautiful, but it was made more repulsive than need be by a row of huge projecting upper teeth in a condition that cannot be described, the horrible result of betel-nut chewing. But the most remarkable thing was her dress—white European straw hat of a bygone day, trimmed with light green ribbons and large white ostrich feather. The upper part of the body was clothed in a tight-fitting white linen tunic, or long jacket, with long sleeves, and a shawl thrown over one shoulder and wound round the waist like a Scotchman's, made of a bright

yellow sort of gauze. Below this was a garment something between a kilt and knickerbocker, which is the characteristic dress of all Siamese,—the only remaining one—which was made of prettily worked crimson silk. The lower extremities were encased in dark blue stockings, patent leather shoes, and steel buckles. One's first impulse on witnessing such an apparition was to burst out laughing. Her favourite position was standing with arms akimbo, except when lighting her lord's cigar, and taking a few whiffs to ensure its being in good order before handing it. I managed to get a sketch of her one day, and was somewhat alarmed when the old man soon after desired me to show him my book. Fortunately he got hold of the wrong one, as I had made a terrible caricature of his spouse. Besides his wife, he was always attended by a man carrying a pot of tea and a cup, and another with a beautiful gilt box containing 'powies,' or native cigarettes, and chewing mixture: these, I believe, being a sort of badge of office. After all, a cup of tea is not such a bad thing in its way, and the Siamese, being followers of Buddha, are not, according to his teaching, allowed to touch strong drinks. But the higher classes are becoming rapidly reconciled to champagne and other seductive drinks, and have no hesitation in taking them when in company with Europeans; so I suppose the rest will soon follow suit. The chewing mixture is prepared thus: The kernel is taken out of the

betel-nut, mixed with ordinary lime and colouring matter of some description, and then spread on the leaf of another plant—an astringent; and is then rolled up like a cigar and tied.

All the building and carrying was done by natives, three hundred of whom were encamped round our quarters among the palm-trees. Their shanties were extremely primitive but very picturesque, made of bamboo and the leaves of the sugar palm; and as each leaf is about three feet in diameter, very few are sufficient to make a covering to keep off the sun. The various uses to which the bamboo is put strike one more than anything. All the water for household and other purposes is carried in buckets made of bamboos cut off just below the joints. Of the same the natives make capital boxes, and when split into very thin strips, most charming baskets, whilst these strips tied together in long tissue make the strongest of ropes. The only tool used is a long, heavy knife, like a cutlass, stuck in a clumsy wooden sheath, and carried at the waist; and yet it would puzzle some of our best carpenters to turn out work like the natives do.

The old Regent left directly after the eclipse, and a strange sight it was to see the flitting. All his household effects were carried off in bullock-carts, and as one cart seldom took more than one article, be it bed or chair, you may imagine it required a good number to convey everything away.

No sooner was he gone than down came the house, and in a few hours nothing remained but a heap of rubbish.

There were some most remarkable creatures of the crab kind about Chulai that lived in bushes—at least, in the daytime, for they had holes in the ground, to which they returned at sign of danger. They must have been a kind of land-crab, and their favourite resort was in low swampy ground, bordering a small river that ran along behind the observatories, covered with a low, scrubby bush. Directly they saw anybody approaching they scampered down into their holes. The first night I was startled by some animals under my room (the houses are built with the floor some seven feet from the ground), calling in a loud voice, ‘Tukay, tukay,’ repeatedly, and pronouncing each syllable most distinctly. I found in the morning that the sound proceeded from a large lizard, called a tukay from the peculiar noise it makes. They are very common in Siam, yellow with red spots, some eighteen inches long, and generally keep about houses.

All our water had to be brought by sea, a distance of twenty miles or more, and the arrival of the water-boats was quite an event. A steamer used to tow them round to the number of a dozen or so; and the water was carried in huge circular tubs, one in each boat.

The eclipse must have cost the Siamese a good sum altogether, for they treated us most liberally.

Packing up the instruments and shipping them on board the steamer took some time, and we were not able to get away till the end of the week. The carrying of the largest instrument required forty natives, but then their method of carrying is certainly peculiar. In the first place, if anything is large it must necessarily be heavy, and *vice versâ*. Then they get a lot of bamboos and pass them through the slings; those who can, get hold, and the others push and shove and make themselves generally useful. The first lift requires an immense effort, though the greatest amount of strength is put into their shouting and howling; but when once started they go over the ground pretty quickly, although not more than one quarter are really doing anything beyond shrieking. For all this, they are very ingenious and original in many of their dodges for moving weights. Our flitting was very rapid, as they manage that part of the business capitally. At nine we had breakfast in the mess-room; an hour afterwards all the party—baggage and bedding, servants and cooks, provisions and stores, crockery and cooking utensils, and what not—were embarked on board the steamer, and the houses in a state of demolition.

Looking back on the period of our sojourn at Chulai, it all seems like a dream, everything about it was so strange. At night the jungle was brilliantly illuminated with the fires lit by the coolies encamped around to keep off wild beasts, and this

sight alone was worth going to see. The tall, quaint stems of the sugar-palms rose grandly up like the pillars of some huge temple to a height of seventy and eighty feet. And then all night long sharp explosions were heard in every direction from the bursting of the bamboos that were being burnt. Towards dusk everyone used to assemble on the beautiful hard sands in front of the houses, where the old Regent would hold a sort of levée. He always had a number of chairs brought out, and his charming wife, whom I have already referred to, was the centre of a circle of admirers, four wooden-looking soldiers without shoes forming a body-guard, while the teapot man and a crowd of hangers-on would squat about at a respectful distance. Meanwhile, his other wives and part of his family would be bathing in the foreground quite unconcernedly. He was very attentive to us, and every evening a carriage and several ponies would assemble at our mess-room for the use of anybody who felt inclined for a drive or ride. I availed myself of his kindness the first night, but never again, for a more horrid brute I never got across. The night before our departure, three grand bonfires were made of the *débris* of the Regent's house and outhouses—a very effective scene. The governor of the district, who had the management of the little colony, and was responsible for our comfort and assistance, was a particularly nice fellow, and made us promise to visit him at his residence at Petcha Pourcee, the

principal town. Though only nine or ten miles off, the road was so bad that we decided on going round by a steamer to the mouth of the river and then up in boats. We arrived off the river's mouth at mid-day, but found the water on the bar too low to admit of going in, so were forced to anchor some three miles off, and wait till the tide rose. Meanwhile, the steamer '*Impératrice*,' placed at Dr. Jansen's disposal by the Siamese Government, joined us, and as she was of much less draught, we changed into her and proceeded into the river about 7 P.M. Here we left her and embarked ourselves and traps into a fine roomy house-boat, sent by the governor to fetch us up to Petcha Pouree. The distance by river was some nine miles, and though we had twelve rowers, we took about three hours over it on account of the current. Though it was too dark to see much farther than the banks, it was an interesting trip. Every now and again we passed through a village, seeing the natives congregated round a lamp, gambling, or eating their suppers. The trees in some places were alive with flashing fire-flies, while the monotonous chirping of grasshoppers and croaking of frogs was continuous. At our journey's end we were ushered into a large house on the river bank (the Kalahome's, or Home Minister's), where we found beds and mosquito curtains all prepared. Early the following morning our old friend, the governor, called on us and found us in a state of unusual *déshabille*, enjoying our tea ; so he retired



till a later hour, when he again called to arrange the programme for the day. Daylight revealed a very charming abode, the river flowing gracefully past our doors, while the opposite bank was prettily feathered with the graceful bamboos. The town is most picturesque, and the scenery in the neighbourhood a pleasant contrast to that round Bangkok. It is built on both banks of the river, which is crossed by one good stone bridge and another quaint wooden one. The architecture is not remarkable, nor is there anything much worth seeing in the town besides the general effect of it as a whole. Of course it contains an enormous floating population, largely composed of Chinese. The most striking thing observable in walking through the streets are the number of gambling-houses and gamblers; and, what is worse still, the greater proportion of the latter are mere children, little dots that can hardly walk round the tables, so young, yet so depraved!

There are, of course, temples innumerable, and all in a state of shocking disrepair and dirt and slovenliness. Our first visit was to the Regent's house, which did not impress us very deeply; but we were struck with the inscription: 'The country residence of his Excellency the Prime Minister of Siam,' written in large capital letters in English over the door, although there is only one European living for miles around. Previously we had been introduced to the lieutenant-governor, under whose charge we were placed; and, after breakfast, we mounted on

ponies, and rode to the top of a steep hill, some 700 feet high, to see one of the royal palaces. The only exceptionably remarkable feature was a most gorgeous piece of wall-paper painted in glowing colours, and representing some startling scenes in the old Greek war of independence, in which the Turks seemed to be getting the worst of it. A curious subject to choose, but I do not suppose anybody knew what it was, beyond being very grand. The palace commands some magnificent views over the surrounding country, which appeared to be a vast plain, thickly dotted over with palms and divided into small square fields, like a cheque-worked tablecloth—paddy fields. Then imagine some huge masses of rock thrown down at haphazard, and assuming most extraordinary shapes, and you have some idea of the scenery.

The same afternoon we rode out to some remarkable caves, the approach to which led through a forest of acacia-trees in full blossom, yielding a delightful perfume. The caves were well worth seeing, their size being quite overpowering. Magnificent stalactites hung from the roof, in the centre of which was a large circular hole like a well. The caves have been converted into temples, the principal one containing a monstrous sleeping Buddha about fifty feet long, and sitting Buddhas innumerable—quite a collection of idols. On our return we were met by the governor, who begged us to accompany him to a village a short distance off, inhabited by a colony of

Loas people (a tribe on the north-east frontier of Siam, and tributary to Siam), who were captured in war some years ago, and are still held captive. They are pleasanter people in appearance than the Siamese, but their houses are abominable abodes, something like conical beehives, two-storied and without windows. Their food consists of glutinous rice boiled down with palm sugar. The whole village turned out to see us, and it was unpleasant to see the grovelling way in which they approached the governor. That, however, it must be observed, is the ordinary mark of respect shown by the people in Siam to those superior in rank. As soon as they approach within talking distance they bend the knees, back and head down, lower and lower on getting closer, until at last the squatting position is attained, and in this attitude a conversation is carried on.

In the evening we were favoured with some Loas musicians, who performed, to our distraction, for some hours. The instruments were a number of long reeds, of various lengths, with a hollow piece of wood passed through, about half way along, communicating with each by a hole. The performer placed his mouth to this bit of wood and blew a dreadful noise.

Next day the governor entertained us all at a banquet in quite 'West-end' style, and our progress through the town to the official residence must have been an interesting and impressive sight; a collection of vehicles of curious build and great

antiquity having been requisitioned for the occasion ; indeed, it might not inaptly have been called a 'loan collection,' showing the development of carriage architecture from the earliest period. On arrival we were received very warmly by our host, and got a capital dinner,—the cuisine being partly foreign and partly Siamese. The napkins, having been quite recently carved out of a very stiff piece of calico, were naturally a little intractable at first ; in all other respects, however, the service was excellent.

An American missionary, the only foreign resident in the town, was invited to meet us, and kindly acted the part of interpreter. He did not speak very highly of the mental capacity of the lower classes, observing that 'they only think once a year,' their minds remaining at other times in a torpid condition, from which nothing can rouse them.

The officials have adopted the European evening dress, except the trousers, for which they have a very easy, graceful, and comfortable substitute—something like a Malay 'serang.' After dinner, a number of loyal and royal toasts were drunk, the governor and lieutenant-governor cheering most lustily ; and whenever anybody finished speaking—no matter whether proposing or answering a toast—they immediately called out, 'Heep ! heep !' &c. ; 'One cheer more !' That was the extent of their English. During the dinner our ears were feasted with the sweet strains of a Siamese band. The instruments were very curious, though not much

varied. The one with the sweetest tone was something like a very large harmonicon, only instead of being made of glass, the plates were pieces of hard-seasoned bamboo, fixed near their ends on two parallel strings, about a yard long. Another instrument was a set of little brass gongs, arranged in a circular frame, inside which the performer squats on the ground. These were the principal instruments, besides which there were drums, beaten with the palm of the hand in an abrupt manner.

After dinner we had a theatrical entertainment, or 'lacon,' as it is called in Siam. The scene which presented itself as we passed out of the house was novel and effective. A large court at the back was used for the display, and here at one end a small stage was erected, with some painted canvas behind, representing the front of a house, through the doors of which the performers appeared and retired. On the stage, a woman, gorgeously dressed in a tight-fitting costume, glistening with gold and silver beads and scales, and a huge conical headdress, likewise gilt, was squatting. In front of the stage were two rows of male and female performers, dressed in a similar style, squatting on the ground. Behind these again was the band, and on the left of the performers were a number of women and girls, armed with sticks, which they brought together with a clash, keeping time to the music from beginning to end of the performance. Imagine the result of this clanging, kept up for five or six hours without ceasing.

On the right-hand side a clear space with chairs was reserved for the governor and party, and the background was a living mass of faces ; the whole lit up with a lurid red glare by torches set on stands, in rows, on each side of the stage and performers. I cannot give a very vivid account of the performance for the simple reason that there was nothing to describe. A more dismally monotonous affair I never witnessed ; all talking, and going through extraordinary contortions with hands, arms, fingers, and nails, turning them up and down and round and inside out. The principal female actors had nails to the fingers of one hand three or four inches long—a disgusting sight, but, I believe, a sign of high breeding, showing that work is beneath their dignity. The Siamese audience sat it out very stolidly, with impassive faces and open mouths, doubtless enjoying themselves immensely in a quiet way. The most amusing part of the affair (to us) was the governor's young boy, a little dot hardly three years old, who smoked the whole time, although hardly high enough to reach the cigarettes off the table. The only drawback to this amusing phase of childish precocity was the ingenious way in which he burnt holes in unsuspected parts of our wedding garments with the lighted end of his cigar. Another source of parental pride must have been the playful way in which he would plunge his fist into the pit of our stomachs, the joke of which we did not quite enter into, though of course one had to smile pleasantly. Altogether he

was rather a nuisance. But the crowning piece of all was to see this youngster rushing wildly about in a state of nature the whole of the evening. One could not help envying him in a certain sense, for we found it excessively hot. After sitting patiently for three hours, we became anxious as to whether there was going to be an end, for we had heard of Siamese dramas continuing over a century—a terrible prospect. I think the governor must have noticed our flagging spirits, for many were nodding in their chairs, and he brought the performance to a close. The prompter, contrary to our custom, sat well in the centre, and called out the parts in a loud and clear tone, heard everywhere. But then it would be rather too great an effort of memory to commit to it a play lasting a century or so. We made our escape soon after twelve, and a most heart-breaking parting took place with the governor and lieutenant-governor,—mutual expressions of esteem, respect, love, and lasting remembrance.

As we had to start next morning at four there was little time for sleep. Fears were expressed lest we should oversleep ourselves, and as a preventive, everybody promised to call everybody else. The consequence of this wise precaution was that nobody woke up till an hour after time, and then, to make matters worse, the men who rowed us down the river were the laziest pack of rascals that could be collected, and would not row harder than could be helped ; so that we got on board the steamer three

hours after time, and in consequence nearly missed the tide on the bar at the entrance to Bangkok river, just managing to scrape over. I found the ship on my return overflowing with royal munificence. Almost every day either the first or second king sent down presents of fruit, fish, or vegetables for the men, and extended hospitality to ourselves in the shape of luncheons, 'lacons,' dinners, and actually a garden party. The garden party was rather a failure; but fancy the King of Siam giving garden parties! This was his first attempt, and on the occasion of the opening of some new gardens. There were two good military bands, the performers Siamese, who played a variety of well-known popular airs; and a Siamese band; besides which there was a 'merry-go-round.' The king appeared in plain clothes, attended by his umbrella-man carrying a huge red and gold umbrella, the badge of royalty, the ubiquitous teapot man of course, and a crowd of officials and courtiers. The military officers mostly wear European costumes and white helmets. Soon after his arrival and reception of his guests, wreaths of deliciously-scented white flowers were distributed to all; rather a nice custom, observed at all Siamese entertainments, and one very similar to that observed by the ancient Egyptians at their feasts. A bountiful cold collation was served up, and abundant supplies of champagne.

Nor must I forget to mention the hospitalities of the second king, who showed us the most marked



civility, besides doing all that lay in his power to make our visit a pleasant one ; but owing to recent occurrences, which it will be as well to avoid touching on in these pages, his position just at this time was an unpleasant one. He is a man of culture, and takes a deep interest in chemistry and mineralogy, in both of which sciences he is said to be well versed.

The next thing I attended was a royal audience, and it was rather a grand affair. We drove up a party of six in three carriages, and found a regiment of bootless soldiers drawn up to receive us at the gate of the palace, looking unhappy, uncomfortable, and absurd. We were ushered into a fine room, a sort of ante-chamber, where we drank tea and waited till the king was ready for us. The windows looked on to a parade-ground where the soldiers who received us were still drawn up ; and presently about twenty lancers arrived, and a strange lot they were—a burlesque on cavalry, though they evidently did not think so. The horses were rough-looking animals of various shapes and sizes ; the saddles and bridles had seen much service, string and red window-cord being the conspicuous feature about them. Of the men, uniforms, and accoutrements, no matter. Presently they charged gallantly through the gate of the palace, and then it was a sight worth seeing, such kicking and biting, and beating with thick sticks, and running away as was ever seen, except perhaps on the sands at Scarborough on an excursion day. However, they got into position

again somehow, and wisely remained there till all was over. The execution of complicated manœuvres was evidently not much in their line. It struck me there was some difficulty in collecting the army, for we noticed Private Jones, Brown, &c., coming up at the double for some time after the 'present arms' had taken place. All the orders were given in English. But the crowning event was a salute from the battery of six brass guns, which was really very well fired. After waiting for some twenty minutes or so, our ears were tortured with a frightful braying of Siamese trumpets—such an unearthly row—and then we were ushered into the royal presence. The audience-hall resembled a church more than anything else, consisting of a nave, transept, and aisles; the floor was marble, while the pillars and walls were painted to represent the same material; the east-end of the nave was occupied by a raised platform, on which the throne was placed, and the king on the throne. Behind the throne was a large square recess, containing gilt human figures, life-size, and curious articles, half umbrellas and half extinguishers, hanging over their heads. The courtiers, nobles, and officials were standing in rows in the aisles facing the throne, heads bent, and leaving a clear gangway down the centre. Their dresses were fine, in fact gorgeous—tight-fitting long tunics of dove-coloured silk and gold thread. We advanced up the gangway to within about twenty feet of the throne, halted, and

made our obeisance. The king's secretary then read something in Siamese, like a child reading his first lesson. Then the consul replied, then the king said something, and somebody else said something else, and finally the king bowed all round, turned tail, and disappeared through a door behind the throne, upon which we retired by the opposite one. So ended the audience.

Altogether it was a most pleasant and interesting trip, the only drawback being the extreme heat. One day in Bangkok the temperature reached 102° in the shade, and the nights were not much cooler. We left on the 27th for Singapore, stopping on the way for a few hours off the little Island of Koh-Krah, noted for turtle, where we saw a great many floating about on the top of the water, and the fishermen promised to bring us some off next morning, but they never appeared. It is a picturesque little spot, densely wooded down to the water-line in every part, and supporting a mass of insect life which one hardly expects to find so far from the mainland. No sooner had the sun sunk below the horizon than as if by signal their little voices started off in chorus with a perfect roar. The noise might easily have been mistaken for steam rushing from the escape pipe of a steamer.



## APPENDICES.

---

### I.

#### CHINESE OFFICIAL SYSTEM—THEORETICAL AND PRACTICAL.

THE following letter from the 'Times' correspondent gives a curious insight into the practical working of the Chinese Government:—

'Shanghai, April 24, 1879.

'I have to note a strange chapter in the history of Chinese official reform. Theoretically, appointments in the public service of the country have from time immemorial been obtained by public competition of the severest character, promotion has been supposed to be by merit alone, and the peacocks' feathers and buttons, which are the outward insignia of rank, have ever been held to be the reward of administrative zeal or of conspicuous talent. In practice, however, this high standard has been for centuries so far modified as to admit the claims of wealth to a share in the honours of the country, and the custom of selling buttons for a fixed contribution to the State revenues gradually, in the course of centuries, spread from Peking all over the Empire. A source of revenue so abundant could not but commend itself when other taxes failed, or when internal troubles necessitated extraordinary expenditure, and accordingly from the end of the reign of the Emperor Taokwang down to the present time, a period which represents a series of losses and calamities of a colossal nature to this Empire, it has received the utmost possible development. During that period the different provincial Governments were, in a

chronic state of poverty owing to the drain on them caused by rebellion, foreign war, floods, and famines, and offices for the sale of titles, ranks, and decorations have been opened everywhere. This purchase system in recent years has received further developments; interest on private loans has been paid in peacocks' feathers; subscriptions to the famine funds have been encouraged by lavish distributions of buttons; hucksters have become mandarins by a payment to a needy treasurer of a sum in silver equivalent to 20*l.* sterling; and in commercial districts, such as Shanghai, the time-honoured examinations for degrees and official *status* have come to be regarded with little but antiquarian interest.

'In the end of last year Chang Shu-shêng, one of the rising officials of the present time, went to Peking to have audience of the Empresses before receiving an appointment as Governor of one of the provinces. While on his knees before their Majesties, he was asked whether he had any line of policy to suggest with regard to the whole Empire. He was asked to speak his mind freely, as the Empresses were anxious to institute some reform or other which would have a powerful effect over all the country. Being thus encouraged, he told their Majesties that the one scandal of the times, so great as to overshadow all others, was the shameful sale of office and titles, and the opening of bureaux in every city for the sale of honours which were the sole reward of State services could only result in making the rewards worthless. Being requested to embody his views in a memorial, he did so, and in the beginning of the present year all China was startled by the publication of the following edict from the Throne:—

“The constant expenditure of money which went on so long as military operations were necessary left us but one alternative, the sale of office. Among those who purchased office there were some who were competent and able in the public service, but there were others who were either rogues or fools, and the services have been disgraced by

them. At first the agencies did their best to contribute to the revenues of the State, but as time went on the moneys were misapplied, and not only was the honest administration of the country rendered impossible, but as a source of revenue the system broke down. In the interests of pure government it must be abolished. We therefore command the Board of Revenue to ascertain what amount is annually received under this head by the metropolis and the provinces, to inquire into the manner these sums are expended, and substitute some other method of raising the money. Let the Board at the same time report to our officers throughout the Empire the abolition of the purchase system."

'In a subsequent decree, issued on February 11, all the offices for the sale of ranks and titles were ordered to be closed before the end of the fourth month of the year. The Board of Revenue was, of course, considerably upset by this reform, but they have extricated themselves from the pecuniary difficulty in a highly ingenious manner. In their memorial in reply to these decrees of the Empresses they humbly draw the attention of their Majesties to the fact that the sale of certificates for the purchase of degrees is recognised by the dynastic "Institutes," a volume which with regard to the constitutional law of China is an absolute authority. While they agree that the abolition of purchase throughout the Empire is a most wise measure, and, indeed, have taken steps for its enforcement before the appointed date, they think that there should be an outlet for the willing and spontaneous contributions of wealthy Chinamen. The outlet, however, must be the constitutional one—viz., the Board of Revenue itself. To this proposal the Imperial sanction has been given, and the cunning heads of the Board of Revenue are now the sole fountains of honour and of title for wealthy aspirants for them. The result is simply that the provincial treasuries are to be plundered by the metropolitan one, and a reform which threatened to involve the Board in a serious deficit has been made, by the adroitness of the heads of the

department, the source of an immense augmentation of revenue to it.

'The Board of Revenue was not content with this triumph. There remained Chang Chu-shêng, the officious gentleman who had stirred up all this mud, to be dealt with, and the manner in which they have repaid his meddling reflects the greatest credit on their astuteness. Of all the eighteen provinces, Kweichow, in the south-west, is one of the poorest in revenue from the ordinary sources. There is a well-to-do population in the more level and fertile parts, with, however, but little trade or circulation of goods, and in the absence of more legitimate forms of revenue, the sale of offices was a large item in the provincial exchequer. The Board of Revenue, in conformity with the reforming decrees, gave notice to the provincial authorities of the abolition in Kweichow of the system, and having thus reduced the exchequer to beggary they recommended Chang Chu-shêng as a proper and capable person for the post of Governor. As he was so thoroughly impressed with the beautiful nature of the reforms he proposed, the Board thought it would be an excellent plan for him to study their practical effect in a province so fitted to teach him as Kweichow. He has been ordered to set out for his post at once, and to devote his time when he gets there to finding out and reporting in what manner the revenue derived from the purchase system can be replaced; if he is successful and his methods are approved, they will be extended to the other provinces. As a matter of fact, nothing will be changed by the edicts, except that, as the sale of office is now confined to the Revenue Board in Peking, there will be some difficulty in the remote parts of China in remitting the sum necessary to purchase the much-coveted button.'



## II.

## CHINESE GUNBOATS.

THE gunboats recently constructed for the Chinese Government were reported on by the 'Times' (August 1879) as follows :—

On Wednesday morning the naval world of Portsmouth were startled by the presence at Spithead of a fleet of gunboats of novel appearance—different, in fact, in look as well as in reality from any craft in the service—and which, though exhibiting the red ensign of the English maritime navy, evidently did not belong to England. They proved to be the Epsilon, Zeta, Eta, and Theta, which had been constructed by the firm of Sir William Armstrong and Co., of the Elswick Works, for the Chinese Government, and which, like their precursors, the Alpha, Beta, Gamma, and Delta, had been named after letters in the Greek alphabet.

The first two boats which were delivered at Tientsin, the Alpha and Beta, were 118 ft. 6 in. long and 27 ft. beam, with a draught of 7 ft. 6 in., and a displacement of only 319 tons. The Gamma and Delta, which followed them, were slightly larger, measuring 120 ft. between perpendiculars by 30 ft., and having a draught of 8 ft. and a displacement of 400 tons. But these modifications were of trivial importance compared with the difference in their armament ; for while the two earlier craft carried each a 26½-ton gun, the later additions carried each a 38-ton gun of the British Service pattern, projecting a shot of 800 lb. with a full charge of 100 lb. and a battering charge of 130 lb., having an initial velocity of 1,500 ft. per second, and, as tested at

Shoebury, capable of penetrating  $19\frac{1}{2}$  inches of wrought iron in three thicknesses and sandwiched with 10 inches of teak. The daring and gravity of this innovation became all the more noteworthy when it was remembered that the only guns of the same weight and calibre then afloat were the two in the fore turret of the Thunderer, and that the Chinese had by a sudden and venturesome leap placed themselves abreast of ourselves. In the Epsilon, Zeta, Eta, and Theta, Mr. Rendel's principle of mounting enormous guns upon tiny floating gun-carriages has received a still further development. At the first blush this does not appear to be the case, for while the armament of the Gamma and the Delta showed an advance in weight upon the armament of the Alpha and the Beta, the guns of the latest gunboats, instead of exhibiting an advance in mass upon the 38-ton guns, show a slight falling off. They are, in fact, 11-inch 35-ton muzzle-loading guns of the new Elswick type. But while the calibre and weight of the new natures are less, their power and range are enormously increased, and have a superiority in penetrative power of 15 per cent. over the guns of the Dreadnought, the most formidable weapons which the English Navy possesses at the present moment. This superiority is obtained by the marvellous powder charges which they burn, which are 235 lb., or 75 lb. more than the highest experimental charges which have yet been fired from the British Service  $12\frac{1}{2}$ -in. 38-ton gun. The difference will appear all the more striking by the following table, it being further borne in mind that the Dreadnought is a turret-ship having a displacement of 10,886 tons, and that the displacement of the Epsilon and her sister craft is only 440 tons:—

	Gunboats.	Dreadnought.
Weight of gun . . . . .	35 tons	38 tons
Calibre . . . . .	11 inches	$12\frac{1}{2}$ inches
Charge . . . . .	235 lb.	160 lb.
Weight of shot . . . . .	536 lb.	818 lb.
Velocity . . . . .	1,820 feet	1,445 feet
Muzzle energy—total . . . .	12,31 tons	11,727 tons
„ per inch . . . . .	35 tons	308 tons

It will thus be seen that not only are three tons saved in the weight of the gun in the shape of top hamper, but 282 lb. in the weight of projectile ; and after deducting the excess in the difference of cartridge, a clear gain of 207 lb. by way of reduced weight per round results in favour of the gunboats. This would, *cæteris paribus*, be an important advantage, even were it to extend no further. But it will have been seen that the increase in the charge and the diminution in the weight of the projectile have secured superior velocity and energy. Nor is this all ; as compared with the 38-ton gun the guns of the Chinese gunboats possess greater range at given elevations, and, as a result, the shot has a much flatter trajectory, with a superior chance of hitting the object aimed at. It is impossible to institute a complete comparison between the two arms, because the latest official range table, which has been calculated for the service 38-ton gun, does not go beyond 4,790 yards. The following statement, however, offers a trustworthy approximation.

Gunboats		Dreadnought	
Distance of object	Elevation	Distance of object	Elevation
Yards	Dg. m.	Yards	Dg. m.
1,000	0 39	1,060	1 34
1,400	0 58	1,480	2 14
2,000	1 34	2,060	3 17
2,500	2 8	2,530	4 12
2,900	2 38	2,980	5 6
3,500	3 26	3,500	6 6
4,000	4 9	4,020	7 14
4,400	4 45	4,480	8 14
4,700	5 14	4,790	8 54

Besides the large gun, each of the gunboats carries on the quarter a couple of 12-pounder breechloaders of the new Elswick pattern, firing a charge of 3 lb., and a brace of Gatling guns.

The vessels or gun-carriages which float the guns are substantially of the same design and construction as those

which have been already delivered at Tientsin by the Elswick Company. The most important difference is that they are built of steel instead of iron, are double-ended, the stern lines being exactly after the model of the bow, and are fitted with bow rudders. By this improvement the heavy gun can be used either as a stern racer or a bow chaser, and the extreme fineness of the run enables them to steam backward almost as rapidly as forward. The bulwarks have also been heightened to give additional cover to the men. The Epsilon—and in describing one we describe all—measures 127 ft. in extreme length and 125 ft. at the water-line, has a moulded breadth of 29 ft., a depth of 12 ft. 3 in., a mean draught of 9 ft. 6 in., and a displacement of about 440 tons. She is propelled by two pairs of compound engines, driving separate screws, having a collective nominal horse-power of about 70, to indicate 380 horses under full power. The speed of the vessel, with all her weights on board, is ten knots forward and nine backwards; and the consumption of coal at full speed is calculated to be about half a ton per hour. Her bunker capacity is 70 tons; and the engines, boilers, magazine, shell-room, &c., are all under the water-line. The hull is divided by four transverse water-tight bulkheads, and also by a longitudinal central bulkhead forward of the engines, there being at the same time a horizontal under-water deck over the magazines. As has been already stated, however, the dominant feature of the vessel is the gun, which is placed forward, is worked, loaded, and controlled by hydraulic power, and requires only five men to fight it in action. The traversing is not provided for mechanically, but, as in the gunboats of the *Staunch* class, is accomplished by the ship itself; and, as the ship is short and is fitted with twin propellers, the little craft is turned with all the necessary speed and precision. This simplifies matters very much, four movements being all that are required—viz., depressing the muzzle for the purpose of loading or of firing at close quarters, running the gun out, elevating the muzzle for the

purpose of securing greater range, and running the gun in after firing. Unlike the guns of the Thunderer or Dreadnought, or, indeed, any gun afloat, the 35-ton gun is not mounted upon carriages and slides, but in the same manner as the 100-ton guns are mounted in the Italian turret-ships, and as the armament of the Inflexible will be mounted. The gun lies flat upon the deck, resting upon trunnion blocks, which work upon a couple of iron slide beams, parallel with the keel line, the hydraulic pistons by means of which the gun is run out and in, and the recoil is checked, being directly applied to the trunnions. The elevating and depressing of the muzzle are effected by means of vertical presses in contact with the breech, while the sponging and loading are accomplished in the way with which every one familiar with Mr. Rendel's system of machine-worked guns is acquainted. A trolley brings the cartridge and shot to the muzzle, which is depressed to receive them, after which the hydraulic rammer, which is placed out of sight under the glacis of the bows, forces them home and retires under cover. All being ready, the officer in command, who is stationed behind a rifle screen immediately in rear of the gun, can, by simply touching three or four levers in succession, control the whole of the movements of the vessel and the gun by means of a power which is at once certain, obedient, and silent. Besides being efficiently engined, these vicious little craft are rigged as fore-and-aft schooners, tripod iron masts being adopted, and hence all danger is removed of the screws being fouled by shrouds and rigging when cut away in action. Each gunboat affords accommodation for 27 men in addition to the officers, and has on board 50 rounds of powder and shot for the large gun, 100 rounds for the 12-pounders, and 10,000 rounds for the Gatlings, the chambers of which contain each 240.

## III.

## NEWSPAPERS PUBLISHED IN CHINA.

THE principal newspapers published in China are the 'Peking Gazette,' the 'Shen-paou,' and the 'Sing-pao.' The 'Peking Gazette' is probably the oldest publication of its kind in the world, but at the same time the most useless as a medium of news. It contains merely such memorials and Imperial effusions as it is the interest of the Government to publish for the information of the literary and official classes.

The 'Shen-paou' is published under foreign direction, has a considerable circulation, and is financially successful. Many of the articles are written by natives.

The 'Sing-pao' is a paper published under official patronage, and is a sort of rival to the other ; but whether it is that the Chinese do not care to have the subjects of which it treats presented to their gaze through official spectacles, this paper has not nearly so large a circulation as its rival.

In connection with the translation of foreign scientific and other works, it may be mentioned that the Chinese Government established some years ago a translation department at the Shanghai arsenal, the object of which was to prepare a series of scientific works for native use, to be sold at cost price, the expenses being borne by the Government. Three foreigners, well acquainted with the Chinese language, were invited to commence the work, and the number of books published within the first ten years amounted to about fifty. One of the gentlemen so engaged has superintended the publication of the 'Chinese Scientific Magazine,' in which the subjects of the larger works are treated in a more simple and popular style.

## IV.

## FAMINE HORRORS AT TIENTSIN.

WRITING in December 1877, a correspondent of the North China 'Daily News' observed that 'the fate of the hundreds of thousands of Chinese who are brought face to face with death by this terrible famine, has come to be a problem too vast for this effete government to grapple with. One may well stand appalled at the proportions which the famine has assumed. It is estimated that there are 90,000 refugees at Tientsin, and still they come . . . . Ten or twelve soup kitchens have been opened, and it is reported that at each of these conventicles there have been from seventy to eighty deaths on one cold night; the daily rate being near thirty at each.'

Early in January of the following year Tientsin was the scene of a calamity of a magnitude rare even among the great disasters which are constantly overtaking China. A correspondent of the 'Shanghai Courier' wrote of it as follows: 'The number of refugees who have been collecting at this point during the winter has been augmenting, till the aggregate is variously estimated at anywhere from 50,000 to 150,000; the latter number being probably nearer the truth than the former. An additional relief depôt was erected for the women and children, in the shape of a rectangle, measuring about 100 feet by 80, divided off into about sixty compartments, and the total registered inmates were about 2,800. It would perhaps be difficult to find a place outside China where so many human beings could be lodged in a space so small. On the morning of January 6, the thermometer was within 8° or 10° of zero,

Fahrenheit ; and a wind cold and bleak even for this region was blowing with savage fury from the north. About ten o'clock on this bitter morning, an alarm was given that a fire had broken out in this relief yard. Once ignited, it spread with the same celerity and destructiveness as a bursting shell. To understand the unexampled swiftness and appalling completeness of the awful result, it must be known that within every compartment the flooring consisted of at least a foot of straw, to enable the occupants to resist the cold, treasuring their animal heat by a contact as close as that of sardines in a box. The history of the awful moments which succeeded to the alarm of fire can never be told. Hundreds poured forth to escape where they might, the flames lapping their garments and singeing their hair. Probably the chief torrent set towards the broad alley at the end of which was the gate. It was locked. Crowds of people began to gather on all sides of the yard and to tear down the strong fence. By means of this friendly help many hundreds poured out in living cataracts. The moment that communication was established between the inside and the outside, a considerable number of outsiders leaped in to attempt to rescue those who were still struggling. The scene within was awful. The long sheds had already melted into smoke and ashes, and only the poles were still burning—yet not the poles alone—for beneath stretched long lines of something only indistinctly seen, and which between the gusts of flame and smoke could be recognised as the heads, arms, and bodies of human beings, all huddled within the limits of the former compartments, and just as they were caught by the fiery sirocco. Not one in twenty had had time to move a yard. As the crowds began to collect, the scene became a Pandemonium. Gradually, and one by one, the fire-engines made their laborious way through the narrow and crowded lanes. A London fire brigade, even, would have been useless. Imagine an engine using water brought from a point a quarter of a mile distant, arriving on the scene of action to



find its hose stiff with the ice of some previous occasion. The head fireman snatched a bunch of reeds, and lighting it at the fire in which hundreds of human bodies are already roasting, in order when lighted, to hold it to the hose and thaw it, in the attempt to play a tiny stream on the smouldering remains of the hapless victims. Imagine ten men bringing water from a distance, and fifty men with gongs and flags, each inspiriting a legion of purely imaginary followers to rush forward and do—no one had the least idea what. Not that there was lacking bravery; some rushed into the midst of the flames, and bore off those who were unable to escape; but such cases were very few. In front of the locked gate, a larger number of poor wretches were caught and imprisoned by the flames. Their wadded or skin garments caught fire, and could not be taken off or extinguished. Scores of poor women were reduced to a condition too horrible to be described—absolutely roasted on one side, and utterly helpless to escape. Those who were badly burned were distributed in the neighbouring buildings, and have doubtless been plastered with the sticky ointment, the single Chinese remedy for an external lesion. The thought of the shocking treatment which such patients are certain to receive greatly diminishes the natural satisfaction felt at their escape at all. Within five minutes of the time the fire broke out, it is probable that those who failed to escape were suffocated by the flames. Many of the survivors on the day of the fire and the three following days wandered about uttering the most piteous lamentations, striving to discover their children. At first it was supposed that the number who escaped was but trifling. It is now definitely ascertained that the number who perished is not quite 1,500.'

## V.

## PUBLIC GRANARIES IN CHINA.

THE following short account of public granaries in China is extracted from the 'Pall Mall Gazette.'

'Under the Chow dynasty, about the time when Salmaneser, King of Assyria, carried away the Ten Tribes into captivity, public granaries were first introduced into China; and though there is little mention made of them in history, the fact that they have continued in existence to the present day is a presumptive proof of their success. But beyond this we have occasional references to them in the writings of statesmen such as Choo He (A.D. 1130-1200), who was loud in his praises of them, and strongly advocated their adoption all over the Empire. During the last century the Emperor Keen-lung paid considerable attention to the subject, and by his directions granaries were built in every district throughout the metropolitan province, and rules were carefully framed for their governance. The name applied to these granaries, E tsang, or 'public granaries,' points, as is the fact, to their being the outcome of private beneficence. When it is determined that a granary shall be established in a certain place the wealthy householders in the neighbourhood are invited to contribute either in kind or in money towards its construction. Mercenary as the Chinese are supposed to be, such appeals have never been made in vain; and at the present moment there are no fewer than 1,005 granaries which owe their existence to private contributions in the one province of Chili. The granary having been erected, the surrounding landowners are encouraged to send in

presents of grain as their means may allow, and the local authorities are authorised to offer them in return mandarins' buttons varying in rank according to the quantity of grain subscribed. When the granary is sufficiently full, two officers chosen from the locality are appointed to superintend it, and the work begins. As the granaries are intended to be self-supporting, and for the assistance of the people in ordinary years as well as for their relief in times of famine, it is part of the system in the spring of the year, when food begins to get scarce, to advance grain to the poor of the district, who return it at harvest time with interest in kind at the rate of 10 per cent. Two-tenths of the interest thus paid are appropriated by the officials, one-tenth is devoted to restore waste, and the remaining seven-tenths, after the necessary repairs to the buildings have been paid for, are deposited in the granary. Choo He mentions a case in which three granaries in a certain district under his control were worked on this system, and he states that at the expiration of fourteen years from the time of their establishment the original contributors had been repaid the entire amount of grain subscribed by them, and that over and above this there remained in the granary a supply of corn and rice sufficient for the wants of the neighbourhood. In prosperous years the full interest on the grain advanced is strictly demanded, and any attempt to evade payment is severely punished by the local mandarins; but it is provided that, should the harvest turn out to be a third below the average crop, only the amount of grain advanced and no interest is to be paid; and that in years when but half the usual crop is garnered the loan may be allowed to stand over until the following season. In times of famine the grain is dealt out to the people in inverse ratio to their wealth, and always to the women and children first, and afterwards to the men. Arrangements are also made for providing cooked rice and grain on the premises to relieve the pressing wants of those standing in most immediate need of food. Unfortunately for the sufferers

in those parts of Northern China at present most severely tried by famine, this system of public granaries does not exist, and if it did, it may be doubted whether, having regard to the carelessness and dishonesty of the present generation of officials in China, it would be able to bear the exceptionally severe strain produced by a succession of bad harvests such as have afflicted the inhabitants of Shantung during the last three years. But, inasmuch as in districts where it has been adopted it has received the countenance and approval of many generations of statesmen and the support of the people, it is at least worthy the notice of those who have of late years been repeatedly called upon to legislate for starving thousands in a neighbouring land.'

## VI.

## PROGRESS IN JAPAN.

From the 'Times,' August 1878.

AN interesting paper on Japan, geographical and social, was recently read at the American Geographical Society, by the Rev W. E. Griffis, who took advantage of several years' residence in Japan as an official professor in physical science to study Japan and the Japanese in various aspects. In his paper he gives a brief sketch of the history of Japan, and adduces a variety of facts which show in an impressive way the astonishing progress which the country has made within the past few years.

With regard to the mapping of their country, they have exhibited wonderful energy, their productions in this respect not suffering much in comparison with the best specimens of cartography in Europe and America. They have shown so much independence as to take the meridian of Tokio as their first, computing their longitude east or west therefrom. Professor Ernest Knipping, an accomplished German engineer and geographer in the Japanese service, has prepared a large new map of Japan, in minute detail, which we believe is being prepared for publication by Stanford of London. By native and English and American explorers and surveyors, the country is being thoroughly opened up; probably no man living has a more thorough and comprehensive knowledge of Japan than the secretary of our Embassy at Tokio, Mr. Ernest Satow.

Mr. Griffis devotes much of his paper to answering the question, What is the present condition of affairs in Japan? Is real progress the rule?

First, as to the subject on which men change most slowly—religion. Whereas Japan was for over two centuries a shaking of the head to Christian nations, and a proverb to the historian of persecution, she has, since 1873, withdrawn her public edicts against Christianity, and to the Protestant, Roman, and Greek forms of that faith the country is practically and equally as open as to foreign trade and commerce. There are now 15 organized Protestant churches, with a membership of nearly as many hundreds, and a following of many thousands in Japan. Russian missionaries have at least three churches and a following of probably 5,000 souls. French missionaries report a following of over 12,000 persons with several handsome church buildings. Then the translation of the Bible has been 'like building a railway through the national intellect,' though, after all, we suspect the tendency among educated Japanese is not to adopt any special form of Christianity, but to construct for themselves a sort of selectic religious creed, drawn from a variety of sources. Still, the churches, schools, colleges, hospitals, dispensaries, Christian literature, and Romanization of the language established and carried on by a small army of philanthropic ladies and gentlemen must have had their effect. In the work of national education, elementary and special, first-class private schools maintain a healthy rivalry with those established by Government. Some of the rather numerous 'Schools of Foreign Language' have recently, from motives of economy, been abolished, but the work of vernacular education goes grandly on, and nearly two millions of children are taught after the general method of European and American schools, with modern equipments. Special schools, or rather colleges, under the departments of War, Navy, Public Works, Justice, Agriculture, and Colonization, largely attended, thoroughly equip young men for their special professions. The Japanese training-ship *Tsukuba Kan* recently set sail for a cruise to Australia and New Zealand, with a crew of young men—future naval officers of Japan. Out of several scores of Japanese youths

educated in America, and no doubt also in Europe, by far the greater number of those living are now in Government positions of rank, honour, and profit, while some are private teachers, merchants, or Christian ministers, helping forward the work of progress. It would be too much to expect of human nature that so much new wine in old bottles should not occasionally rend a skin or burst out an untimely cork, and the natural vanity of the Japanese overflow offensively; but with a very few glaring exceptions the 'returned students' have been earnest, faithful, patient, and industrious, with heart and eye forward, and not backward. In a number of instances Mr. Griffis has been able to trace political reforms accomplished and social abuses corrected to the persistent, though invisible, influence of some returned student. To the Japanese themselves must be given the credit of most of the wondrous works of moral, legal, social, and educational reform recently attempted or completed; but in many cases the 'power behind the throne' was some returned teacher or student, who had the Imperial or Prime Ministerial ear. It is only fair to state this, since the 'returned student' has been the target of not a little unjust criticism from the pens of the Anglo-Japanese newspapers.

In spite of the recent drain on the resources of her treasury in putting down the Satsuma rebellion, Japan is carrying forward many costly works. There are now two railways in operation, one from Yokohama to Tokio, the other from Hiogo to Kyoto. Telegraphic lines connect Hakodate with Nagasaki, the Dan and Beersheba of Japan. The mineral resources are being developed, not as they ought to be, but on a larger scale and with better methods than before: while it may be truly said that never before was more attention paid to the soil and husbandry of the country. The coasts are now lighted by 34 lighthouses, three lightships, 16 buoys, and five beacons. Japanese steamers ply between the seaports of Japan and to China, Corea, and the Ria Kiu Islands, and even make an occasional trip to England. The most remarkable evidence

of real progress, perhaps, and a good index of the literary, social, and commercial character of the people, is furnished by the Japanese Postmaster-General's report for 1877:—Letters (ordinary mailed), 22,053,430; letters (registered), 606,354; post cards, 6,764,272; newspapers, 7,372,536; books, patterns, &c. 322,642; free communications, 856,637; letters despatched to foreign countries, 140,631.

The state and growing power of the Press in Japan is shown by the fact that the number of domestic newspapers transmitted by post in 1877 (7,372,556) is an increase of 2,323,141, or 46 per cent, over the number in 1876, and 100 per cent. over that of 1875. There are now 3,744 post-offices, 151 receiving agencies, 916 stamp agencies, and 866 street letter-boxes in operation. Japan is a member of the General Postal Union, and her stamps are now recognised as valid payment of postage to other countries of the Union. Postal agents and regular mails to Fusan, Corea, and in seven ports of China, facilitate the intercourse between residents or natives of these countries. The system of postal money-orders and postal savings-banks has been also in successful operation for several years. Mr. Samuel Bryan, an American, formerly of the Post-office in Washington, is the superintendent of the Japanese Postal Bureau, under the auspices of which are also a mercantile marine training school, and a Marine Board for the examination and issue of certificates to masters, mates, and engineers, both native and foreign.

Altogether, though Mr. Griffis's picture may be a little *couleur de rose*, there seems every reason to believe that Japan is still earnestly pursuing the path of progress and development.

(*Note*.—An improved system of assessments has been introduced of late, which has lightened the burden of the agricultural classes, who contribute five-sixths of the entire revenue. The telephone is at work between the public offices, and meteorological stations are about to be established round the coast. H. N. S.)



## VII.

## RELIGIOUS TOLERATION IN JAPAN.

ARTICLE on Religious Toleration, which appeared in a native Japanese newspaper (extracted from the 'Japan Mail,' 1878):—

(‘Akebono Shimbun,’ December 18, 1877.)

Some time ago, as we have heard, the Government drew up certain regulations on freedom of religious thought, and laid it before the *Genro In* for consideration. We have not yet heard the verdict pronounced on it by this body, but we observe that our Government has for some time past left unnoticed the practising of Christianity, and that in consequence the number of believers in that religion is somewhat on the increase. This has caused some uneasiness to the local authorities, and it is said that they have memorialized the Central Government upon the above question. Now, among the local authorities there are many who do not understand the true meaning of the word *mokkio*,<sup>1</sup> and who have arrested Christians, or reproached them for their faith, and thus given rise to many troubles. As yet the Government has issued no special orders concerning this question.

Some time ago an application was made at the Home Office for permission to publish a work on Christianity. Now, the practice of Christianity has not yet openly been permitted in our country, and yet it is scarcely possible to refuse such a request, when several works relating to Christianity have been allowed to be published. The matter has therefore been referred to the *Genro In* for considera-

<sup>1</sup> *Mokkio*, tacitly permitting a practice which is not legally allowed.

tion. The above is only rumour, and we cannot positively assert that it is true, although we believe it to be absolutely correct.

A foreign religion was first introduced into Japan in the 13th year of Kummei (A.D. 552) when an image of Buddha and holy books were brought from Kutara (a part of ancient Corea), and Shotoku Taishi, the then heir to the throne, became a convert. From that time the Buddhist religion spread rapidly through the country. Two officials of high rank named respectively Monobe and Noriya, believing that it would not be well for the country if such doctrines were allowed to spread unhindered, took up arms to resist them, but they were defeated by Saga, the Prime Minister, and from that time Buddhism was allowed to flourish unhindered. Among its believers were many men of learning who went to China in order to study its principles. Convents were built to which many retired, and gave themselves up to devotional exercises. But the priests after a time differed in their opinions and split up into sects, and thus Buddhism became divided into eight or nine different branches, each of which had a church of its own, and preserved a strict separation from all the others.

When in ancient times the Emperor visited the temples, he humbled himself by calling himself a slave, and one of the Emperors remarked that the only things over which he could not obtain complete control were priests and the river Kamo. For in former days the priests held tremendous power, but as times have progressed, and especially since the Restoration, the way in which the Government treats the priests has greatly changed. In April, 1872, a notification was issued to the effect that priests might eat flesh, while many of them now wear their hair. Their titles have been abolished, and their power has altogether passed away from them. This is probably a sign that Japan is advancing in civilisation. We find that formerly the *samurai* occupied the whole of their time in fighting,

while the people were both ignorant and cowardly. The priests were then the only class possessing the necessary power and learning to stand between the people and the *samurai*. Thus Japan was given over to Buddhism. But now a total change has taken place.

It must not be thought that in Japan only such changes have occurred. In Europe also similar events have transpired. At the time when the Pope was all powerful, the Emperors and Kings of various countries had to bow down before him, but now he is bereft of almost all power.

Such is the condition of religion in Europe. The rights of the people are in no way limited by the differences in their creeds, and in all European countries religious thought may be looked upon as absolutely free. Now from the earliest times religious opinion has always had great influence on the politics of a country, and this point must not by any means be overlooked. But in no country is religious thought so absolutely free as in America, where every form of belief is freely tolerated, and though a man of a certain sect be appointed to some office of Government, he never endeavours to use the influence of his position to advance the interests of his particular sect, but devotes the whole of his attention to the business of his office. Thus religion and politics are happily kept apart. Mahometanism is the national faith of Turkey, but the exercise of other religions is not freely tolerated, so that some of her subjects are compelled to desert their own country on account of their belief, and seek the protection of a foreign power.

Thus religion is an important question, and one which must not be passed lightly over. We will therefore proceed to discuss whether religious thought should be allowed free exercise, and argue the question from a political point of view.

Since the first introduction of Christianity into Japan three hundred years have passed. At first some men of

wealth and influence and even certain territorial magnates were converted to the faith. Such men were Otomo Sorin, Takayama Somoyishi, Konishi, and many others. We can imagine how great was the spread of Christianity in this country when we remember the number of retainers possessed by these men who followed the lead of their lords. But in those days it seemed as though Christianity would clash with national rights. In Europe at that time the clergy had no light power over the state, and it was feared that similar evils would result in Japan, so that the profession of the Christian religion was prohibited. And here we cannot refrain from saying that Hideyoshi's prohibition was a very happy event for Japan. During the reign of the 3rd Shogun of the Tokugawa dynasty, the Christians of Kiushiu revolted against the Government at Shimabara, which led to the stamping out of the new faith being prosecuted with great vigour. But in those days the disposition of people and the power of the clergy were very different from what they are at present. Then few urged the necessity of freedom of religious belief. Now we maintain that perfect freedom of thought should be permitted, and that men of all forms of belief should enjoy equal rights. Religion is a matter which has its origin and abode in a man's mind, and thus inward convictions cannot be checked by law. Though a hundred different religions, each with a thousand different sects existed, each should be allowed full liberty, for nothing can be more absurd than at the present day for a Government to try and enforce belief in any one religion. Persecution only induces greater firmness of belief, and many will gladly allow themselves to suffer in every way for their faith, fully believing that they will have their reward in the next world, and thus no matter what steps a Government may take with such a view, it will find in the end that it is an impossibility to make a people change their religion.

At present, although the Government does not hinder the preaching of Christianity, it forbids the performance of

its rites on funeral occasions. This is wrong. A funeral is impressive and an occasion of great sadness and grief. Let us suppose that the father of a Christian family dies, and that his children are not permitted to bury him according to the rites of his religion, what will be their feeling? If the funeral be conducted according to the ceremonial of another religion, his family will regard it as mummery, and their grief will be increased by the thought that the body might as well be thrown unceremoniously into a field or plain, as be buried by the rites of a religion in which they have no belief.

But the power of the priests no longer exists in Europe, and thus in the majority of European countries religious toleration prevails. In Japan the Government has taken the view that an announcement to the effect that Christianity would in future be permitted would seriously agitate the minds of the people, and therefore it has preferred to allow it to take a gradual course. We therefore urge that the prohibition against Christian funeral rites should be removed, and we believe that although Christianity should receive the open approval of Government to-day, no opposition would arise in the minds of the people—*Japan Mail Translation.*

## VIII.

## SOME RESULTS OF FAMINE RELIEF IN CHINA.

WITH reference to the distribution of the relief by the missionaries, and the increased respect for foreigners resulting therefrom, the 'Times' correspondent writes under date April, 24. 1879 :—

'It may be interesting to many of my countrymen to know how far the survivors of the famine in Shansi and Honan feel grateful for the help extended to them in their sufferings by England. Mr. Walter Hillier, one of Her Majesty's consular officers in China, has recently returned from a long tour in the famine districts, and publishes a graphic report of the present state of the country. On the question of gratitude he writes as follows :—

'“To anyone who has had a long and varied experience of the character of the Chinese it is hardly necessary to say that gratitude is not one of their strongest features, and that thanks from them are so rare that if an opinion had to be formed upon verbal expressions of appreciation I am afraid I should have to say that all that was done was accepted as a matter of course. We must look to other indications of gratitude where Chinese are concerned. If we start with the supposition that in the eyes of every ignorant Chinaman a foreigner is a barbarian to be grinned at, hooted at, and yelled at, and this was the treatment I invariably received in Honan, a marked difference is to be observed in the attitude of the people of Shansi, who have been the recipients of foreign relief, showing that they have reached a higher appreciation of the foreigner. Even to myself, a 'barbarian' pure and simple, in the genuine barbarian dress, perfect civility was shown in and around P'ing-yang Fu, while to Messrs. Richard Hill and Scott,

it appeared to me the respect was very marked. The Chinaman, I venture to believe, is a sceptic in the matter of disinterested charity. He cannot grasp the idea that it is possible for a man to do a purely charitable act, and when the handling of much money is concerned the acceptance of the theory becomes still more difficult to him. That a number of persons whom he has never seen or heard of should spontaneously send him aid with no ulterior object or design is utterly beyond his comprehension, and when he has at last brought his mind to accept the fact that it is so, he has yet to swallow the still more difficult theory that the agents they employ for its distribution are men of absolute integrity who are actuated by the noblest motives and are perfectly clean-handed. 'Squeezing,' as it is popularly called, in some shape or form, is so essentially bound up with Chinese life, public or private, that perfect honesty is a virtue which a Chinaman reads about but does not understand. If my assumptions be correct, and I firmly believe that they are, it will be seen that the distributors of the fund have had an enormous difficulty to contend with. They have had first to convince the authorities as well as the people that the contributors of the money were actuated by the best of motives, and next that they themselves act up to the standard of morality they profess."

'I cannot make a brief allusion to the famine without oncemore recognizing the admirable devotion with which the Protestant missionary band of relievers have gone through their work. They have exhibited in the brightest manner the best qualities of Englishmen and of Christians, and if this zealous self-sacrifice has not been cheered by the exuberant and clamorous thanks of the sufferers, it has at least earned them the respect and admiration of their own countrymen. Criticism of the expediency of missions and missionaries is hushed in the presence of such men, and disarmed by their existence.'

One of the missionary publications of the English Pres-

byterian Church contains an article in the number for July 1879, on 'Some Results of the Famine Relief in North China,' from which the following remarks are extracted :—

'A terrible famine has recently swept off five to seven millions of human lives in the northern provinces of China. Here also the liberality of England came in to help, and the disposal of her bounty was very largely placed in the hands of missionaries. The region of *severest* famine in North China—*i.e.*, the province of Shan-si—was one in which no Protestant mission existed, and in which the people were accustomed to regard the foreigner and his doctrine as grossly wicked. An American missionary, the Rev. A. H. Smith, speaking of the perplexity of the recipients of *foreign* relief in Shan-tung, another of the famine-stricken provinces, says :—"At first they were too much famished and too bewildered to do more than open their mouths. They ate and were silent. But by degrees they began to talk, and the theories advanced were unique. Some said that it was the deeply-laden plan of these foreigners to purchase land, when it was to be had for next to nothing, and thus, gradually introducing the thin end of a wedge, to usurp the land after the manner of the Egyptian Joseph. Others supposed that the whole population—men, women, and children—were to be removed to Tien-tsin, and perhaps to foreign parts, where they were to be employed according to their capacities, as teachers, artisans and servants, perpetual bondservants of their far-sighted benefactors. But as month after month elapsed, and no land was sold, and as no one was deported, this theory was abandoned, and many came to the conclusion that the relief was really some form of the practice of virtue, of which in China we hear so much, and see so little."

'Keeping these comparative disadvantages in mind, and remembering that we speak only of North China, it is a matter of deep interest to observe any results distinctly favourable to the diffusion of the Gospel which seem to be associated with the famine relief in that portion of the



empire. Of these there are three which are most noticeable:—

1. *The improved position of the foreign missionary in Chinese public opinion.* It is an enormous gain to have in any degree dissipated the mistrust and prejudice entertained by Chinese, high and low, towards the foreigner in all his efforts to do good. It is not to be forgotten that we have done much to justify the prejudice.

But that the foreign action in the famine relief fund has modified Chinese opinion may be gathered from the grateful acknowledgments which have appeared in two such exclusive and anti-foreign papers as the 'Peking Gazette,' and the Shang-hai Chinese journal, the 'Sin-pao;' from the speeches and letters of Li Hung Chang, the leading statesman of China, and from the utterances of the two Chinese ambassadors who have succeeded each other in this country.

The personal esteem in which the missionaries who have laboured in the famine relief are held is also noteworthy. The Rev. T. Richard, of the Baptist Society, is regarded by many of the Chinese as one of the three saviours of Shan-si. Recently a man came to the capital of Shan-si from a distant village to ascertain Mr. Richard's full Chinese name. When asked why he sought this, he said it was that Mr. Richard's name might be put up for worship in the village temple along with those of the Governor of the province and another Chinaman, who were also distinguished by their devotion to the famine sufferers. Of course, Mr. Richard, when he heard of it, insisted on declining the honour, explaining to the man the nature of true religion, and sent him back well laden with Scriptures.

A touching instance of Chinese appreciation has recently occurred in connection with the interment of the body of the Rev. Albert Whiting. Mr. Whiting, of the American Presbyterian Mission, fell a victim to famine fever a few days after his arrival at Tai-yuen-fu, the capital of Shan-si.

His body was enclosed in a strong coffin until his wife and friends should be communicated with, and their desires ascertained as to its disposal. Their message was that he should be buried where he fell. Mr. Richard accordingly sought to purchase a piece of ground for the grave. Before the purchase was completed, he communicated with the Governor of the province, as foreigners have no legal right to hold land in the interior. The first answer was an order for 400 taels (about 130*l.*) on the public treasury. The order was accompanied with an intimation that as Mr. Whiting had died in the service of the suffering Chinese, the least that the province could do to show its gratitude was to bear the expense of sending home his body to America. The Governor, of course, thought that what is so dear to a Chinaman—namely, to be buried beside his ancestors—must be equally dear to a foreigner. On Mr. Richard explaining the Christian feeling in this matter, and the express desire of Mr. Whiting's friends that he should be buried at Tai-yuen-fu, the Governor insisted that in that case all expenses connected with the purchase of the land should be borne by the treasury.

At the funeral twelve Chinese carried the coffin to the grave. A short service was held there, and at its close one of the Chinese came forward, saying to the foreign missionaries present : ' Since you have shown your respect to Mr. Whiting, who has lost his life in seeking our good, let us also pay our respect.' Mr. James, of the China Inland Mission, adds : ' Before we had time to stop him, he had suited the action to the word, and was down on his knees before the grave ; the others would have done the same had we not restrained them, and more fully explained our meaning.'

The societies which by their representatives on the spot laboured most successfully to diminish the terrible suffering in Shan-si were the Baptist, the Wesleyan, and the China Inland.

The mission of the Methodist New Connexion has been

adding greatly to its numbers, and a very interesting incident has occurred to the workers of the American Board in the surrender of a Buddhist temple to Christian uses. The very hopeful feature of this transaction is that it did not occur till the pressure of famine was over, and the people were in the midst of a plentiful harvest. The deed of gift was drawn up at a feast, at which the temple-keeper, the eighteen managers of the temple, and the missionary were present. Well might the latter be surprised. 'Here was an absolutely heathen gathering, in a heathen town, voting away their temple and its lands to a foreign religion, of which most of them had never heard six months ago, and none of them until within a few years. They did it of their own motion, and without solicitation on our part.' Here is a translation of the deed. 'The authors of this document, to wit, the whole body of managers (of the temple), together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the temple buildings to the Church of Christ, for the purpose of fitting up a meeting-house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village may become virtuous, a benefit to future generations. The whole is to belong to the Church, and subject to its control, for a possession for ever, and the land belonging to the temple is made over to the chapel-keeper, Chu-Sian-k'o, and his descendants, to be cultivated as his own, and the Church is not at liberty to sell the same.' Following on this deed of gift came the destruction of the idols, sixty in number.

## IX.

## ADDRESS BY DR. BROWN ON RESULTS OF EDUCATION.

THE following is the substance of an address delivered at Tientsin in September 1877, by Dr. Brown<sup>1</sup> of Yokohama, Japan, and affords a striking commentary on the attacks of hostile critics on missionary work in China.

The incidents recorded cover a period of nearly forty years, and take us back to a time when Canton was the only port in China open to foreigners, and when, stranger still, no foreign ladies were permitted in the factory. Two ladies did indeed succeed in smuggling themselves in by dressing in men's clothes, but they were soon discovered by the authorities, and an embargo was at once laid on all goods—not a package allowed to be shipped till these ladies had left the port. Dr. Morrison, one of the earliest Protestant missionaries in the East, had just died, and with a view to commemorating his long and valuable services amongst the natives at the port, a society was formed amongst the merchants, including English, American, and a few Parsees, for the purpose of founding a school where a good English education should be given to Chinese boys and the English language taught. Communications were sent to the London Missionary Society and to the body of directors of Yale College, Connecticut, requesting them to send out qualified men to take charge of the Institution. Dr. Brown was instructed by the Yale College authorities to hold himself in readiness to proceed to China, he being a missionary at the time ; and at twelve days' notice he was on his way to take up the appointment.

<sup>1</sup> Reformed Church of America Mission.

A school was built at Macao—this was before Hong Kong was ceded to the English—and a class of six boys was formed ; but the natives showed no anxiety to avail themselves of the advantages thus offered for the education of their boys and for learning English, and so these few scholars had to be supported entirely by the Society, fed, clothed, as well as taught.

At the close of the China war Hong Kong was ceded to Great Britain, and at an early period the governor of the island notified to the Society his willingness to grant a piece of ground for their use ; and the 'Morrison Education Society's' institution was one of the first, if not the very first, house built on this island by foreigners ; and here the work of the Society was from this time forward carried on.

The class went on slowly. There were six boys the first year and six more the next. Meanwhile four of the merchants,—two English, one Scotch, and one American, expressed a wish that after a certain time three of the most promising boys in the class should be sent to America and there receive a higher education, and offered to bear the entire expense themselves. These gentlemen used to take the keenest interest in the welfare and the progress of the youths under instruction, visiting the class-room constantly, and always attending at the examinations.

Amongst the boys at this time was one bright, sharp little fellow, who had been brought to the school and taken in by Dr. Brown as a promising pupil. The boy's mother was a poor woman who gained a living by gathering grass on the hills for firing. Her intention was to let the boy remain long enough at the school to get a little knowledge of English, and then to engage him to some English family as a servant. At length the poor woman's means of livelihood failed entirely, and she wanted to take the boy away with her ; upon hearing of which one of the merchants undertook to support her so as to enable the boy to remain, and continued this support for seventeen years. After conducting the school for seven years Dr. Brown returned

to America, taking with him the three best boys in the class, amongst whom was this bright little boy, Yung-Wing, whose career we shall now follow.

Yung-Wing was put to school on arrival in America for three years, and then entered at Yale College, where he remained four years more, and twice gained the prize for English composition. He then returned to China and determined on studying law at Hong Kong ; but none of the foreign lawyers there liked the idea of having a Chinaman in their houses, and to his bitter disappointment he had to give this up and cast about for some other occupation.

Before going on, it would be as well to mention a remarkable fact which came to light in after years, and that is, that, while Yung-Wing's education had been proceeding, he had gradually formed the determination in his mind to try and do something for his countrymen in the way of extending to them the immense advantages to be derived from a Western education, and this gradually resolved itself into a definite form ; in fact, he drew up a scheme worked out in every minutia, and laid it by in his desk until opportunity should offer for submitting it to some high official, through whose influence he might be enabled to carry it out. Disappointed in his hopes of becoming a lawyer, he accepted employment in the house of Messrs. Dent at Shanghai, where his abilities and trustworthiness had become known. He remained in the firm as a tea purchaser for many years, making long trips into the country. He afterwards described this period to Dr. Brown as a dark time when he saw no hope of carrying out his scheme, but that he left everything in the hands of Providence. Dr. Brown happened to visit him while he was at Shanghai, and was surprised and much gratified to find the difference in his style of life, as shown by the rooms, to that of the other Chinese in the same employ, for while the rooms of the latter were characterised by the usual dirt and nasty smells peculiar to Chinese houses, that of Yung-Wing was a pattern of neatness, while the table was strewn with some

of the choicest English books, and many more, as well as the classics, were arranged on shelves.

He had never been despondent of ultimately carrying out his scheme, which still lay in the desk ; and through all this, what seemed to him a dark period of his life, he was improving and cultivating his mind, and preparing for the great future which lay in store for him and at length opened.

The Chinese authorities were just now contemplating the formation of arsenals throughout the Empire, and Li-Hung-Chang, together with the Viceroy of Nanking, were engaged in drawing up the scheme. They wanted to get hold of some able and thoroughly trustworthy man to send to Europe and America to purchase the machinery—a Chinaman, moreover, as they wished to be entirely independent of foreigners in the matter ; but who were they to send ? They knew of no native at all qualified for such a task. At length Li-Hung-Chang got wind of this young tea buyer in Messrs. Dent's house at Shanghai ; somebody had mentioned him as a likely man, and given him his well-known character for trustworthiness, which was of still greater importance. Li communicated with the Viceroy of Nanking, told him of what he had heard of this young man ; and shortly after Yung-Wing was ordered to present himself at Nanking. He repaired there accordingly, and was brought before the Viceroy, who was a fine-looking intelligent man, and then in Yung-Wing's own words, Tseng-quan-fan 'measured him from head to foot, and seemed to take him in at a glance.' The Viceroy's first question was, 'Can you command a regiment ?' to which Yung-Wing replied, 'No, I have no knowledge of military matters ; and I should be sorry to undertake anything which I felt I was unable to perform satisfactorily.' The Viceroy was immensely pleased at this answer. 'Here is an honest man,' said he ; 'ninety-nine men out of a hundred, if I had sent for them and put such a question, would have answered, "Yes," at once, simply with a view to gaining employment, whether

competent or not. But here is a man who has a just estimate of his own abilities ; and a certain amount of modesty into the bargain.'

Tseng-quan-fan was satisfied, and at once proceeded to explain his plans for the arsenals he was about to establish, and inquired of Yung-Wing whether he would undertake to go abroad and buy the machinery. Yung-Wing replied that he thought he would be able to do that ; and accordingly full instructions were given him. Soon after he started off on his mission, visited Europe and America, bought all the requisite plant, and fulfilled his duties so entirely to the satisfaction of his employers that he was recommended to the Emperor for official rank. He was accordingly granted a button, and promoted to an official of the fifth rank.

And now the time had arrived for bringing forward his long cherished scheme. He presented it to the Government, who so far approved of it as to order the formation of a school at Shanghai for boys between twelve and fifteen, and entrusted Yung-Wing with the management. By way of giving it an air of respectability and orthodoxy, the Government nominally placed at the head of the establishment a scholar from the Imperial Hanlin College ; but as this gentleman knew not a word of English, or anything of the subjects which were taught there, Yung-Wing had practically the entire management in his own hands, and was finally enabled to carry out his scheme, which was sanctioned by the authorities, in every particular. And part of this was that every year thirty of the boys were to be sent to America until the limit of one hundred and twenty were reached, and after a residence in that country of fifteen years they were to return to China and apply the knowledge of Western science and learning of all kind which they had acquired, to the improvement of their own country in official employ.

Yung-Wing is now secretary to the Government Commission for the carrying out of this educational scheme, and



has the entire control of the funds granted for this purpose. He is also second Minister to Washington—though practically he does all the work in connection with the office, for his chief is a Hanlin man, and who, according to the accounts of those who met him on his way to take up his office, seemed to take far more interest in the cost of rice in Western lands, with a view to household economy, than in the cause of diplomacy or education.

Yung-Wing has lately had the degree of LL.D. conferred on him by Yale College in recognition and appreciation of his scholarly attainments. This honour was conferred on him simultaneously with General Sherman. He is married to an excellent and highly accomplished American lady, has a family, and according to a gentleman, who is well acquainted with both, they are as happy as the day is long. He told Dr. Brown not long ago that he hopes to do infinitely more for the good of his countrymen than he has yet accomplished. He is spoken of, moreover, as a thorough and consistent Christian, and gives largely to all good purposes. When at home he dresses in the national costume to avoid attracting notice and giving offence to his friends, but nevertheless he has cut off his cue and adopted foreign dress, a proceeding which, of course, called forth very strong remonstrances from many of his countrymen, but he is a liberal-minded and large-hearted man, and doesn't trouble himself about these matters. His eldest son is called Morrison Brown, out of respect for those to whom he owes so much—indeed, all he now is.

So much of Yung-Wing, whose career is surely a very remarkable one, showing that there are noblemen, indeed, in China as well as in other countries. Other gentlemen besides Dr. Brown have borne testimony to his high character and abilities.

Mr. Hall, a missionary of the 'Methodist New Connexion' Society, called on him once at Shanghai, and found him in possession of a first-rate library of English books, as well as the classical authors; and in the course of a short conversa-

tion Yung-Wing took up a volume of Macaulay's Essays, read over a passage, made comments on it, and asked for explanation on some point he was not quite clear on.

The following incident was related to me by another gentleman, who chanced to be a fellow-passenger with Yung-Wing in a voyage by one of the Pacific mail boats from San Francisco to Yokohama. Amongst the passengers were four naval officers, three American and one English ; and the latter gentleman, together with one of the American officers, frequently availed themselves of such opportunities as a sea voyage constantly offered of letting their fellow-passengers know their sentiments regarding Christianity, which were anything but of a friendly nature. In fact, these gentlemen affected complete scepticism ; and, with that intolerance which is so strangely characteristic of sceptics, conducted themselves with bare civility to a missionary and his wife who were on their way to China. Well, these officers took it into their foolish heads one day to broach their favourite subject in the presence of the Chinaman of whose antecedents they had possibly heard something, and thought no doubt he would make a capital butt for their ridicule. This accomplished gentleman quietly listened to their attacks for some time, without apparently taking much notice, and then began to take part in the discussion ; and, to the astonishment and confusion of these 'enlightened' gentlemen, very soon silenced them on every line of argument they chose to start, besides exposing their ignorance of Christianity to all their fellow-passengers. Having found more than their match these officers wisely relinquished the attack, and retired thoroughly humiliated by a man whom they had thought to make fun of. It is needless to say the subject of Christianity was not broached again that voyage.

Ah-Lung is the name of another of the boys who formed the small class at Macao, and whose history I will now relate. He made a very bad start, for soon after his entrance into the school he stole a bundle of books out of

Dr. Brown's library, and carried them home to his father. Some of these were class-books, and when missed Dr. Brown made inquiries of everyone if they knew anything about them, but could get no information. Next evening this boy walked into the study with the books under his arm, placed them on the table, and told Dr. Brown he had stolen them. Dr. Brown expressed his surprise, but the boy said, 'Yes, he had done it, but when he got home he found he had two hearts. One of them said, "Don't say a word about the books ; keep them, and the foreigner will never know who took them." But the other heart kept saying, "You ought to take them back. You will never be happy until you do." And so he had brought them, and he hoped Dr. Brown would forgive him.'

From that time forward the boy was entirely changed. His father, however, made very determined efforts to get him away from the school, but without success. Once the boy was forcibly carried off by his brother and engaged to a compradore in the house of a foreign merchant, who, on hearing of it, sent the boy back to school again, and behaved very liberally towards furthering his education. When the school was removed to Hong Kong his parents made one more desperate effort to keep him back, telling the boy that he would bring eternal disgrace on his family : but the boy was resolute. At length the father followed him to the island, had a long interview with him, and appealed to his filial duty—the strongest argument a parent can possibly use in China ; and the long and short of the matter was that the boy came to Dr. Brown, told him what had occurred, and said that he must go back with his father and leave the school. If not his father had threatened to drown himself by jumping out of the boat on the way home. Dr. Brown smiled at the boy's simplicity, and tried to quiet him, telling him he was quite certain his father would never do anything so foolish, that he only said this to frighten him. Still, in case he should attempt anything of the sort, Dr Brown promised to send one of his coolies back with him

in the boat, with orders to watch him and to prevent his putting the threat into execution. At last the boy gave up the idea of going back, and so his father left without him, and, it is needless to say, made no attempt to carry out his foolish threat.

In course of time Ah-Lung received an appointment in the native church at Hong Kong under Dr. Legge, who has borne a high testimony to his valuable services. His name at length became known to the Chinese authorities, as well as his reputation for ability and trustworthiness, and at the present time he holds a Government appointment as secretary to the Minister at Washington.

There is an incident in connection with his school-days which is worth mentioning, as showing the character he held among his own countrymen at that time.

A native carpenter and builder had been employed in the construction of the Morrison School buildings, and had done it so thoroughly to the satisfaction of his employers, that he begged Dr. Brown to try and get him a contract with the Government to build some barracks at Stanley. This Dr. Brown succeeded, by his recommendations, in obtaining for him. And now a trouble arose about paying the workmen engaged there. The contract was for 20,000 dollars, but the man didn't know how to get the money conveyed to Stanley, for it was not safe at that time to carry such a large sum over the mountain, and the sea was swarming with pirates, so that it was equally unsafe to take the money round by water. At last he begged Dr. Brown to allow young Ah-Lung to draw the money, to take entire charge of it, and pay the workmen their wages on that side of the island instead of at Stanley. Dr. Brown pointed out the danger of having so much money in the house, for the thieves would very soon get wind of it, and probably break in and carry it all off—indeed, a robbery did take place about this time, the house being broken into by a gang of sixty men, and completely gutted. However, the man persisted in his request, and

accordingly Ah-Lung drew the money from the Government chest by instalments, paid the workmen at the stipulated times, and, in fact, transacted the business so satisfactorily that the contractor made him a present of 100 dollars as his share of the work.

Soon after this, Dr. Brown employed the same contractor to build a terrace in front of the house, and on its completion asked for the bill, but was told there was nothing to pay. He asked for it again—repeatedly, thinking there must be some mistake, but always received the same answer—there was nothing to pay. He afterwards found out that this man, as well as the student Ah-Lung, had each contributed 100 dollars to carry out the works at their own expense, and so he always quoted them as the first native subscribers to the institution.

The third of the three boys Dr. Brown took over to America with him on the first occasion was one of the name of Wang. After a short stay in that country he was sent across to Edinburgh, to go through a course of study in the university there, and succeeded in taking the first prizes in Greek and Botany. He remained at this university six years studying medicine.

He now resides at Canton, and is better known as Dr. Wang. According to the statement of a well-known surgeon in Japan, 'he is a whole head and shoulders above any foreign surgeon in the East,' and has the entire foreign practice at that port.

The young men who are now studying in America are disposed in pairs, and reside with families of well-known Christian principles, so that, besides getting a good education, they have the additional advantage of being under the best possible influences. It may interest or amuse some to know that they continue to wear their native costume, and have their own 'barbers' with them.

Tong-King-Sing, the present manager of the 'China Merchants' Company,' as well as his brother, were both pupils of Dr. Brown in their early days. They were the

sons of one of his coolies. Tong-King-Sing was first employed in the Customs and then in Messrs. Jardine's firm, from which I understand he was called for the purpose of managing the China Merchants' Company.

Li-Hung-Chang himself was born of humble parents, so that men of ability and honesty of purpose can occasionally work themselves up to the highest posts even in China.

It has been declared on the authority of men of long experience in China that the people are devoid of gratitude, and further, 'that the Chinese fail to appreciate the efforts made for their good by missionaries and others, because the motives for such a course are utterly beyond the reach of native investigation and thought. All this is utterly incomprehensible to the narrow mind of the calculating native.' The following facts will enable people to judge of the value of such a statement.

When Dr. Brown took his final departure for Japan, some of his old pupils called on him and begged his acceptance of 70 dollars, to which 50 were added to assist in defraying the expense of educating his son, telling him that they knew he was not well off and could ill afford any great expense. On visiting Shanghai some years ago, Dr. B. was waited on by Tong-King-Sing and his brother and some other of his boys, who told him that they felt they owed their present positions, in fact, all they were, to him, and presented him with a beautiful box. The box seemed heavy, and on opening it he found it contained six hundred dollars.

When passing through San Francisco on his way home, on one occasion, two of Dr. B.'s old pupils who had settled in that city, saw his name in the paper amongst the list of passengers arrived by mail steamer, and within a few hours of his arrival they called on him at the hotel where he was staying, and gave him a warm welcome. One was in charge of a large blanket manufactory with 150 workmen under him, while the other was in one of the banks. They said no doubt he would like to see the city, and sent for a

carriage and pair, with orders to drive him about all day, so as to see the sights. On his leaving they both expressed their high regard and esteem for him, as well as their gratitude for his attention to their education in days gone by, and begged him to favour them by accepting three twenty-dollar gold pieces as a small token of their regard.

Another of his old pupils—for they are pretty well scattered by this time, called on Dr. B.'s son at the college where he was studying, and asked him whether he would not like to graduate at Yale College. The young man thanked him, and said he thought he would sooner remain and finish his course at the college where he had been so long. So his friend handed him 600 dollars, and told him that if at any time he changed his mind, and would like to go to Yale, that he would pay all his expenses there.

On the occasion of a recent visit to Shanghai and Canton, Dr. B. met with the most touching expressions of gratitude from his old pupils there residing. At Shanghai a magnificent banquet was given in his honour, and there all his old friends and pupils were assembled, and presented him with a splendid testimonial in silver and ivory, as a token of gratitude for past services. After dinner Tong-King-Sing asked him if he had ever been to Peking, and hearing that he had not, begged of Dr. B. to accompany him as far as Tientsin, where he was just going, and desired him to go on to Peking, where all his expenses would be paid as well as for the journey there and back, besides giving him steamboat passes with permission to go wherever he liked along the coast.

Dr. B. further informed his hearers, in the course of his address, that altogether he believed that presents amounting to about 4,000 dollars had been pressed on his acceptance at various times by old pupils as tokens of gratitude for his care and training in days gone by, besides which, many other marks of regard and kind services had been extended to him.

These 'reminiscences,' extending over a period of

nearly forty years, are surely very remarkable, and afford, as Dr. B. observed, great encouragement to the missionaries now working. They are doubly interesting from the fact that there is probably no other foreigner in the East who is in the position to impart such information. The histories of such men as those whose careers are here briefly sketched, would form an epoch in the history of any country, as showing beyond doubt that the nation which is capable of producing them is capable of great things, and has a not ignoble future before it, despite what signs of exhaustion or retrogression may appear on the face of things. Compared to Western nations, and the rapid strides they have made in the last half century, China does not present an encouraging aspect ; but then we must remember that her civilisation which we find existing at the present day is that of many centuries ago—when England and Europe were in a state of barbarism ; and it has yet to be proved that she has retrograded, that her people are deteriorating, or that their capabilities have ever been fully developed.

The lives of such men afford the best refutation of those calumnies which are so often uttered concerning the people. They go to show, moreover, that the Chinese are not so devoid of gratitude as some would have us believe, and that they can sink their pride of race, in some instances at least, so far as to show respect and even admiration for those who are worthy of respect. These examples sufficiently prove that there are men of fine abilities and rare nobleness of character in a country where all are said to be corrupt and incapable of lofty aspirations, and who, in spite of obstacles, such as humbleness of rank and want of interest, can find a means of working themselves to the front, and there occupying posts of honour as examples to others of what honesty of purpose and perseverance can accomplish. These examples further show that China has the materials within herself for her own regeneration, and for the making of a truly great nation,



as soon as ever she can shake herself clear of the incubus of superstition, and the worship of the past. China is slow no doubt—far too slow for some hot-headed reformers, but not stationary ; she is moving, and moving onwards, and soon we shall find that the observation which Prince Kung is reported to have made to a foreign minister was not altogether an empty boast,—‘ Everything will come in time,’ he said, ‘ but you foreigners are in too great a hurry. When China does move, she will move too fast for you altogether.’ This movement has begun, for surely such a step as sending a body of young men abroad for fifteen years to get a foreign education is one of no small significance in the history of a country which up to within a recent date considered itself the centre of civilisation and learning, and looked on the subjects of all other nations as ‘ outer barbarians ’ and unworthy of respect. And this grand step is due primarily to the labours of Protestant missionaries, supported and encouraged by liberal and enlightened men, who have proved true friends of China.

The examples here quoted show that work is not wasted, that how discouraging soever appearances may be, it is sure to bear fruit in time, and occasionally in a way which would be deemed incredible. A high official on his death-bed left a petition for presentation to the Imperial Government, in which he declared that if China was to keep pace with Western nations, she must send her young men abroad to learn the languages, and thus gain the key to Western science. This has been done, and we shall soon see the issue of it, for a great change is at hand ; and when these young men return to their country with expanded views and their stores of Western learning, a leaven will begin to work in this huge mass of Chinese humanity, which will not be without its influence on the entire human race.

Some no doubt will say that Christianity has nothing to do with the future of China ; that whether she becomes Christian or not is a matter of indifference, and that her

progress, if she does advance, will be entirely independent of that. This is the superficial view—the view of those who think that all history is dependent on man's unaided efforts. Such a view naturally tends to despondency of the regeneration of the country by the people themselves, apart from their subjection by some other power, and develops itself in the angry eagerness of many to *force* civilisation on the country.

There is no greater mistake than to suppose that China can make any real progress without Christianity, and whether she accepts this religion or not is the question which lies at the root of all others. The importance of religion in connection with the history of a country is a fact to which many have borne witness, and the following observations of Max Müller will form a fitting conclusion :—‘To my mind the great epochs in the world's history are marked, not by the foundation or the destruction of empires, by the migration of races, or by French Revolutions. All this is outward history, made up of events that seem gigantic and overpowering to those only who cannot see beyond and beneath. The real history of man is the history of religion—the wonderful ways by which the different families of the human race advanced towards a true knowledge and a deeper love of God. This is the foundation that underlies all profane history : it is the light of the soul, the life of history, and without it all history would indeed be profane.’

## X.

## A HIGH-CLASS CHINESE DINNER.

## Four kinds of roast meat :

Sucking pig.  
Mandarin ducks.  
Chickens.  
Pigs' ears.

## Four largest-sized bowls :

Birds' nest soup.  
Sharks' fins.  
Pigeons in oyster sauce.  
Boned ducks.

## Four large bowls :

Ham and bean curds.  
Pigeons with water vegetables.  
Bamboo shoots.  
Selected fish.

## Four medium-sized bowls :

Sea slugs.  
Imitation sea dragons.  
Ham steeped in honey.  
Chicken salad.

## Eight bowls—(one for each guest)

Fungus soup.  
Birds' nests.  
Sharks' fins cut in shapes.  
Deers' tendons.  
Ducks' tongues.  
Boned chicken in oil.  
Pheasant.  
Chicken breasts.

## Four large bowls :

Fish and pork.  
Sweet vegetables from the North.  
Ham and vegetable marrow.  
Meat prepared with red sauce.

## Four dishes :

Ham and fowls.  
Sausages with chicken's liver.  
Fried fish and preserved ducks' eggs.  
Liver cut like apricot blossoms and fried fish.

## Four raised ornamental dishes.

Four dishes of dried fruits.

To each guest a saucer of apricot kernels and water melon seeds.

To each guest a plate of fruit.

To each guest two bowls of salt soups.

To each guest two bowls of sweet soups—one of lotus roots, and one of almond tea.

To each guest a bowl of Manchu tea.

To each guest a bowl of Congou.

Cost of dinner 32 dollars (6*l.* 10*s.* 8*d.*)

Eight people sat down.

## XI.

NOTES ON THE STEPS TAKEN TO GET H.M.S. 'LAPWING'  
OFF THE ISLAND OF CHANG-SHAN, GULF OF PECHILI,  
AFTER HAVING BEEN STRANDED FROM NOVEMBER 10  
TO DECEMBER 4, 1876.

BY COMMANDER SIR W. WISEMAN, BART., R.N.

*(From the Journal of the Royal United Service Institution.)*

I WOULD preface the remarks about to be made on the means proposed and partially carried out for protecting and floating H.M.S. 'Lapwing' by a short description of the situation in which the vessel was found on the morning after her stranding.

The 'Lapwing' had touched the ground bows-on, but a sudden north-east gale springing up without warning—which I have since learnt is a common phenomenon in the Gulf of Pechili—sent a heavy beam sea into the bay, and not only drove the vessel further on shore, but turned her completely round as shown in fig. 1. This position was revealed to us at daylight, and I must confess to having for a few minutes felt it was a hopeless one, as, to add to our difficulties, the sea was still breaking over the ship, which it continued to do until that evening; however, there was no doubt that the first thing, not being able to lay an anchor out, was to save everything possible, which was at once begun.

Having landed provisions, water, and clothing, in case of the ship breaking up, the work of clearing her was pushed on with all speed, and in ten days, with our own resources, we succeeded in removing everything from the

ship, with the exception of the boilers and lower masts and bowsprit, the weight removed amounting to 204 tons 17 cwt.

I would here remark that the vessel by the above was lightened as follows :—Draught of water, leaving Chefoo, 9 ft. 6 in. forward, 10 ft. 7 in. aft ; on floating, 7 ft. 2 in. forward, 6 ft. 6 in. aft.

The beach on which the ship was stranded being exposed to north-east gales, and it having been found impossible to heave her off without digging the shingle away round the stern, the following plan was resorted to for protection.

A breakwater, built of bags filled with shingle, was commenced, and placed round the ship, as shown in fig. 2. The bags, being filled and sewn up, were placed, the lower tier about twelve deep and reducing to six at the water's edge ; when completed, it was intended to dig away the shingle to about two feet below the low-water mark, resting the vessel on spars placed twelve feet apart, which would form a gridiron in case any temporary repairs were required (as shown in same plan). If necessary, the inside of the bag-wall would have been coated with clay in order to keep out the water, and a well dug in the rear of the dock to drain and pump the water into.

The above scheme was commenced under the impression that the high tides were over for the winter, and that the vessel would be obliged to remain on shore until the spring.

The breakwater was pushed on with all speed, coolies and our own men working night and day, with parties from 'Charybdis' and 'Mosquito,' all working in the water with temperature below freezing. In ten days it had advanced from the stern as far as the first dotted line in fig. 2. The digging having at the same time commenced, the greater portion of the vessel's stern and quarters were clear of shingle to low-water mark, when an extraordinary high tide gave so much water that I deemed it advisable to try

FIG. 1.

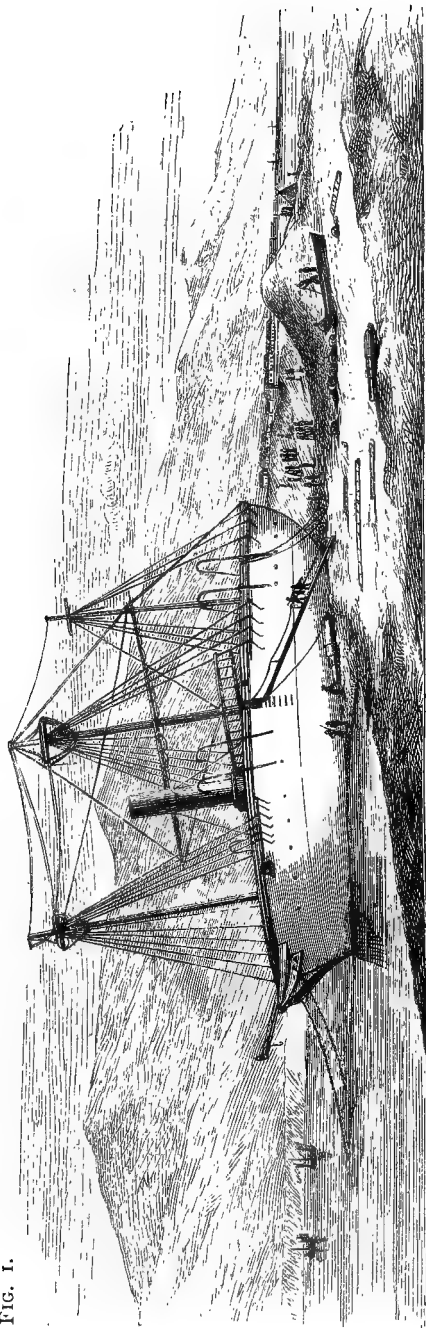
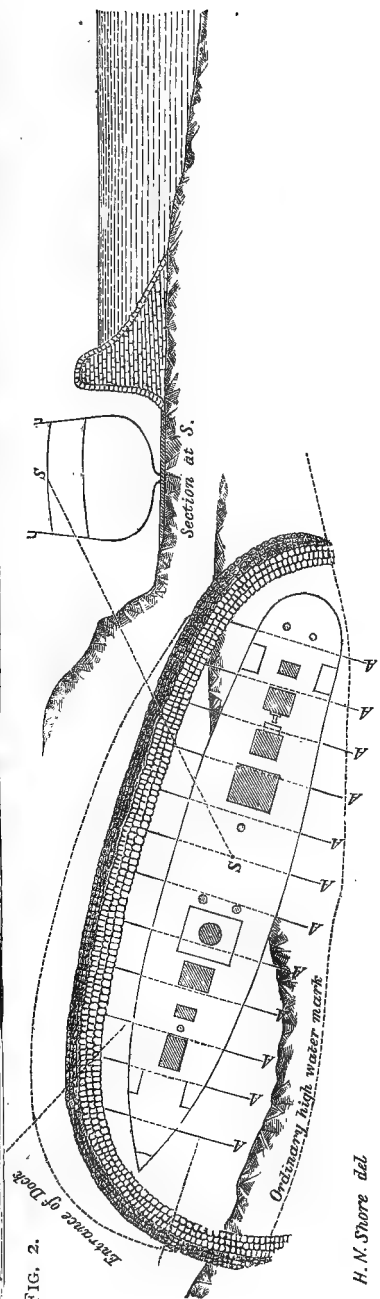


FIG. 2.



H. N. Shore del.

PLAN SHOWING THE SHIP RESTING ON GRIDIRON OF SPARS—A A.

once more to heave the ship off; this was successfully done after about three hours' hard work.

I may mention that two days before coming off, and when the breakwater was abreast the foremast, a north-east blow was experienced, which, raising a heavy sea, proved its efficiency, as the bags kept the whole force of the seas from the ship; and although the blow lasted twelve hours, no material damage was done to the breakwater.<sup>1</sup>

*Note.*—For the accompanying plans I am indebted to Lieutenant the Hon. H. N. Shore, first lieutenant of this ship.—W. WISEMAN.

<sup>1</sup> The temperature during the 25 days the ship was on shore, as extracted from the log, ranged during the day from 27° to 50°; wind generally from the northward, with snow occasionally. The working parties from the 'Frolic' and 'Mosquito,' and latterly from the 'Charybdis,' as shown by the notations in the ship's log, were of great service, and the latter were, with the working party of the 'Lapwing,' much exposed while making the breakwater; they had to be taken out of the water when quite exhausted and resuscitated by hot tea, kept in readiness on the beach.—A. P. RYDER,





39 PATERNOSTER ROW, E.C.

LONDON, *April* 1880.

# GENERAL LISTS OF WORKS

PUBLISHED BY

MESSRS. LONGMANS, GREEN & CO.



## HISTORY, POLITICS, HISTORICAL MEMOIRS, &c.

### **Russia Before and After**

the War. By the Author of 'Society in St. Petersburg' &c. Translated from the German (with later Additions by the Author) by EDWARD FAIRFAX TAYLOR. Second Edition. 8vo. 14s.

### **Russia and England from**

1876 to 1880; a Protest and an Appeal. By O. K. Author of 'Is Russia Wrong?' With a Preface by J. A. FROUDE, M.A. Portrait and Maps. 8vo. 14s.

### **History of England from**

the Conclusion of the Great War in 1815. By SPENCER WALPOLE. 8vo. VOLS. I. & II. 1815-1832 (Second Edition, revised) price 36s. VOL. III. 1832-1841, price 18s.

### **History of England in the**

18th Century. By W. E. H. LECKY, M.A. VOLS. I. & II. 1700-1760. Second Edition. 2 vols. 8vo. 36s.

### **The History of England**

from the Accession of James II. By the Right Hon. Lord MACAULAY.

STUDENT'S EDITION, 2 vols. cr. 8vo. 12s.

PEOPLE'S EDITION, 4 vols. cr. 8vo. 16s.

CABINET EDITION, 8 vols. post 8vo. 48s.

LIBRARY EDITION, 5 vols. 8vo. £4.

### **Lord Macaulay's Works.**

Complete and uniform Library Edition. Edited by his Sister, Lady TREVELYAN. 8 vols. 8vo. with Portrait, £5. 5s.

### **Critical and Historical**

Essays contributed to the Edinburgh Review. By the Right Hon. Lord MACAULAY.

CHEAP EDITION, crown 8vo. 3s. 6d.

STUDENT'S EDITION, crown 8vo. 6s.

PEOPLE'S EDITION, 2 vols. crown 8vo. 8s.

CABINET EDITION, 4 vols. 24s.

LIBRARY EDITION, 3 vols. 8vo. 36s.

### **The History of England**

from the Fall of Wolsey to the Defeat of the Spanish Armada. By J. A. FROUDE, M.A.

CABINET EDITION, 12 vols. crown, £3. 12s.

LIBRARY EDITION, 12 vols. demy, £8. 18s.

### **The English in Ireland**

in the Eighteenth Century. By J. A. FROUDE, M.A. 3 vols. 8vo. £2. 8s.

### **Journal of the Reigns of**

King George IV. and King William IV. By the late C. C. F. GREVILLE, Esq. Edited by H. REEVE, Esq. Fifth Edition. 3 vols. 8vo. price 36s.

### **The Life of Napoleon III.**

derived from State Records, Unpublished Family Correspondence, and Personal Testimony. By BLANCHARD JERROLD. In Four Volumes, 8vo. with numerous Portraits and Facsimiles. VOLS. I. to III. price 18s. each.

**The Constitutional History of England since the Accession of George III. 1760-1870.** By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. Sixth Edition. 3 vols. crown 8vo. 18s.

**Democracy in Europe;**  
a History. By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. 2 vols. 8vo. 32s.

**Introductory Lectures on Modern History** delivered in 1841 and 1842. By the late THOMAS ARNOLD, D.D. 8vo. 7s. 6d.

**On Parliamentary Government in England;** its Origin, Development, and Practical Operation. By ALPHEUS TODD. 2 vols. 8vo. 37s.

**History of Civilisation in England and France, Spain and Scotland.** By HENRY THOMAS BUCKLE. 3 vols. crown 8vo. 24s.

**Lectures on the History of England** from the Earliest Times to the Death of King Edward II. By W. LONGMAN, F.S.A. Maps and Illustrations. 8vo. 15s.

**History of the Life & Times of Edward III.** By W. LONGMAN, F.S.A. With 9 Maps, 8 Plates, and 16 Woodcuts. 2 vols. 8vo. 28s.

**History of the Life and Reign of Richard III.** Including the Story of PERKIN WARBECK. By JAMES GAIRDNER. Second Edition, Portrait and Map. Crown 8vo. 10s. 6d.

**Memoirs of the Civil War in Wales and the Marches, 1642-1649.** By JOHN ROLAND PHILLIPS, of Lincoln's Inn, Barrister-at-Law. 8vo. 16s.

**History of England under the Duke of Buckingham and Charles I. 1624-1628.** By S. R. GARDINER. 2 vols. 8vo. Maps, 24s.

**The Personal Government of Charles I.** from the Death of Buckingham to the Declaration in favour of Ship Money, 1628-1637. By S. R. GARDINER. 2 vols. 8vo. 24s.

**Memorials of the Civil War** between King Charles I. and the Parliament of England as it affected Herefordshire and the Adjacent Counties. By the Rev. J. WEBB, M.A. Edited and completed by the Rev. T. W. WEBB, M.A. 2 vols. 8vo. Illustrations, 42s.

**Popular History of France,** from the Earliest Times to the Death of Louis XIV. By Miss SEWELL. Crown 8vo. Maps, 7s. 6d.

**A Student's Manual of the History of India** from the Earliest Period to the Present. By Col. MEADOWS TAYLOR, M.R.A.S. Third Thousand. Crown 8vo. Maps, 7s. 6d.

**Lord Minto in India;** Correspondence of the First Earl of Minto, while Governor-General of India, from 1807 to 1814. Edited by his Great-Niece, the COUNTESS of MINTO. Completing Lord Minto's Life and Letters published in 1874 by the Countess of Minto, in Three Volumes. Post 8vo. Maps, 12s.

**Indian Polity; a View of** the System of Administration in India. By Lieut.-Col. G. CHESNEY. 8vo. 21s.

**Waterloo Lectures; a** Study of the Campaign of 1815. By Col. C. C. CHESNEY, R.E. 8vo. 10s. 6d.

**The Oxford Reformers—** John Colet, Erasmus, and Thomas More; a History of their Fellow-Work. By F. SEEBOHM. 8vo. 14s.

**History of the Romans under the Empire.** By Dean MERIVALE, D.D. 8 vols. post 8vo. 48s.

**General History of Rome** from B.C. 753 to A.D. 476. By Dean MERIVALE, D.D. Crown 8vo. Maps, price 7s. 6d.

**The Fall of the Roman Republic; a Short History of the Last Century of the Commonwealth.** By Dean MERIVALE, D.D. 12mo. 7s. 6d.

## The History of Rome.

By WILHELM IHNE. VOLS. I. to III.  
8vo. price 45s.

## Carthage and the Carthaginians.

By R. BOSWORTH SMITH,  
M.A. Second Edition. Maps, Plans,  
&c. Crown 8vo. 10s. 6d.

## The Sixth Oriental Monarchy ; or, the Geography, History,

and Antiquities of Parthia. By G.  
RAWLINSON, M.A. With Maps and  
Illustrations. 8vo. 16s.

## The Seventh Great Oriental Monarchy ; or, a History of

the Sassanians. By G. RAWLINSON,  
M.A. With Map and 95 Illustrations.  
8vo. 28s.

## The History of European

Morals from Augustus to Charle-  
magne. By W. E. H. LECKY, M.A.  
2 vols. crown 8vo. 16s.

## History of the Rise and

Influence of the Spirit of Rational-  
ism in Europe. By W. E. H. LECKY,  
M.A. 2 vols. crown 8vo. 16s.

## The History of Philo-

sophy, from Thales to Comte. By  
GEORGE HENRY LEWES. Fifth  
Edition. 2 vols. 8vo. 32s.

## A History of Classical

Greek Literature. By the Rev. J. P.  
MAHAFFY, M.A. Trin. Coll. Dublin.  
2 vols. crown 8vo. price 7s. 6d. each.

## Zeller's Stoics, Epicu-

reans, and Sceptics. Translated by  
the Rev. O. J. REICHEL, M.A. New  
Edition revised. Crown 8vo. 15s.

## Zeller's Socrates & the

Socratic Schools. Translated by the  
Rev. O. J. REICHEL, M.A. Second  
Edition. Crown 8vo. 10s. 6d.

## Zeller's Plato & the Older

Academy. Translated by S. FRANCES  
ALLEYNE and ALFRED GOODWIN,  
B.A. Crown 8vo. 18s.

'Aristotle and the Elder Peripatetics' and 'The  
Præ-Socratic Schools,' completing the English  
Edition of ZELLER'S Work on Ancient Greek  
Philosophy, are preparing for publication.

## Epochs of Modern His- tory.

Edited by C. COLBECK, M.A.

Church's Beginning of the Middle  
Ages, 2s. 6d.

Cox's Crusades, 2s. 6d.

Creighton's Age of Elizabeth, 2s. 6d.

Gairdner's Houses of Lancaster and  
York, 2s. 6d.

Gardiner's Puritan Revolution, 2s. 6d.

Thirty Years' War, 2s. 6d.

Hale's Fall of the Stuarts, 2s. 6d.

Johnson's Normans in Europe, 2s. 6d.

Ludlow's War of American Indepen-  
dence, 2s. 6d.

Morris's Age of Anne, 2s. 6d.

Seeböhm's Protestant Revolution, 2/6.

Stubbs's Early Plantagenets, 2s. 6d.

Warburton's Edward III. 2s. 6d.

## Epochs of Ancient His- tory.

Edited by the Rev. Sir G. W.  
COX, Bart. M.A. & C. SANKEY, M.A.

Beesly's Gracchi, Marius & Sulla, 2s. 6d.

Capes's Age of the Antonines, 2s. 6d.

Early Roman Empire, 2s. 6d.

Cox's Athenian Empire, 2s. 6d.

Greeks & Persians, 2s. 6d.

Curteis's Macedonian Empire, 2s. 6d.

Ihne's Rome to its Capture by the  
Gauls, 2s. 6d.

Merivale's Roman Triumvirates, 2s. 6d.

Sankey's Spartan & Theban Supre-  
macies, 2s. 6d.

## Creighton's Shilling His-

tory of England, introductory to  
'Epochs of English History.' Fcp.  
8vo. 1s.

## Epochs of English His-

tory. Edited by the Rev. MANDELL  
CREIGHTON, M.A. Fcp. 8vo. 5s.

Browning's Modern England, 1820-  
1874, 9d.

Cordery's Struggle against Absolute  
Monarchy, 1603-1688, 9d.

Creighton's (Mrs.) England a Conti-  
nental Power, 1066-1216, 9d.

Creighton's (Rev. M.) Tudors and the  
Reformation, 1485-1603, 9d.

Rowley's Rise of the People, 1215-1485,  
price 9d.

Rowley's Settlement of the Constitu-  
tion, 1688-1778, 9d.

Tancock's England during the Ameri-  
can & European Wars, 1778-1820, 9d.

York-Powell's Early England to the  
Conquest, 1s.

**The Student's Manual of**

**Ancient History;** the Political History, Geography and Social State of the Principal Nations of Antiquity. By W. COOKE TAYLOR, LL.D. Cr. 8vo. 7s. 6d.

**The Student's Manual of**

**Modern History;** the Rise and Progress of the Principal European Nations. By W. COOKE TAYLOR, LL.D. Crown 8vo. 7s. 6d.

**BIOGRAPHICAL WORKS.****The Life of Henry Venn,**

B.D. Prebendary of St. Paul's, and Hon. Sec. of the Church Missionary Society; with Extracts from his Letters and Papers. By the Rev. W. KNIGHT, M.A. With an Introduction by the Rev. J. VENN, M.A. [*Just ready.*]

**Memoirs of the Life of**

**Anna Jameson,** Author of 'Sacred and Legendary Art' &c. By her Niece, GERARDINE MACPHERSON. 8vo. with Portrait, 12s. 6d.

**Isaac Casaubon, 1559-**

**1614.** By MARK PATTISON, Rector of Lincoln College, Oxford. 8vo. 18s.

**The Life and Letters of**

**Lord Macaulay.** By his Nephew, G. OTTO TREVELYAN, M.P.

CABINET EDITION, 2 vols. crown 8vo. 12s.

LIBRARY EDITION, 2 vols. 8vo. 36s.

**The Life of Sir Martin**

**Frobisher, Knt.** containing a Narrative of the Spanish Armada. By the Rev. FRANK JONES, B.A. Portrait, Maps, and Facsimile. Crown 8vo. 6s.

**The Life, Works, and**

**Opinions of Heinrich Heine.** By WILLIAM STIGAND. 2 vols. 8vo. Portrait, 28s.

**The Life of Mozart.**

Translated from the German Work of Dr. LUDWIG NOHL by Lady WALLACE. 2 vols. crown 8vo. Portraits, 21s.

**The Life of Simon de**

**Montfort, Earl of Leicester,** with special reference to the Parliamentary History of his time. By G. W. PROTHERO. Crown 8vo. Maps, 9s.

**Felix Mendelssohn's Let-**

**ters,** translated by Lady WALLACE. 2 vols. crown 8vo. 5s. each.

**Autobiography.** By JOHN

STUART MILL. 8vo. 7s. 6d.

**Apologia pro Vitâ Suâ;**

Being a History of his Religious Opinions by JOHN HENRY NEWMAN, D.D. Crown 8vo. 6s.

**Leaders of Public Opi-**

**nion in Ireland;** Swift, Flood, Grattan, O'Connell. By W. E. H. LECKY, M.A. Crown 8vo. 7s. 6d.

**Essays in Ecclesiastical**

**Biography.** By the Right Hon. Sir J. STEPHEN, LL.D. Crown 8vo. 7s. 6d.

**Cæsar; a Sketch.** By JAMES

ANTHONY FROUDE, M.A. formerly Fellow of Exeter College, Oxford. With Portrait and Map. 8vo. 16s.

**Life of the Duke of Wel-**

**lington.** By the Rev. G. R. GLEIG, M.A. Crown 8vo. Portrait, 6s.

**Memoirs of Sir Henry**

**Havelock, K.C.B.** By JOHN CLARK MARSHMAN. Crown 8vo. 3s. 6d.

**Vicissitudes of Families.**

By Sir BERNARD BURKE, C.B. Two vols. crown 8vo. 21s.

**Maunder's Treasury of**

**Biography,** reconstructed and in great part re-written, with above 1,600 additional Memoirs by W. L. R. CATES. Fcp. 8vo. 6s.

# MENTAL and POLITICAL PHILOSOPHY.

## Comte's System of Positive Polity, or Treatise upon Sociology:—

VOL. I. **General View of Positivism** and Introductory Principles. Translated by J. H. BRIDGES, M.B. 8vo. 21s.

VOL. II. **The Social Statics**, or the Abstract Laws of Human Order. Translated by F. HARRISON, M.A. 8vo. 14s.

VOL. III. **The Social Dynamics**, or the General Laws of Human Progress (the Philosophy of History). Translated by E. S. BEESLY, M.A. 8vo. 21s.

VOL. IV. **The Theory of the Future of Man**; with COMTE'S Early Essays on Social Philosophy. Translated by R. CONGREVE, M.D. and H. D. HUTTON, B.A. 8vo. 24s.

**De Tocqueville's Democracy in America**, translated by H. REEVE. 2 vols. crown 8vo. 16s.

**Analysis of the Phenomena of the Human Mind.** By JAMES MILL. With Notes, Illustrative and Critical. 2 vols. 8vo. 28s.

**On Representative Government.** By JOHN STUART MILL. Crown 8vo. 2s.

**On Liberty.** By JOHN STUART MILL. Post 8vo. 7s. 6d. crown 8vo. 1s. 4d.

**Principles of Political Economy.** By JOHN STUART MILL. 2 vols. 8vo. 30s. or 1 vol. crown 8vo. 5s.

**Essays on some Unsettled Questions of Political Economy.** By JOHN STUART MILL. 8vo. 6s. 6d.

**Utilitarianism.** By JOHN STUART MILL. 8vo. 5s.

**The Subjection of Women.** By JOHN STUART MILL. Fourth Edition. Crown 8vo. 6s.

**Examination of Sir William Hamilton's Philosophy.** By JOHN STUART MILL. 8vo. 16s.

**A System of Logic, Ratiocinative and Inductive.** By JOHN STUART MILL. 2 vols. 8vo. 25s.

**Dissertations and Discussions.** By JOHN STUART MILL. 4 vols. 8vo. £2. 7s.

**The A B C of Philosophy;** a Text-Book for Students. By the Rev. T. GRIFFITH, M.A. Prebendary of St. Paul's. Crown 8vo. 5s.

**Philosophical Fragments** written during intervals of Business. By J. D. MORELL, LL.D. Crown 8vo. 5s.

**Path and Goal; a Discussion on the Elements of Civilisation and the Conditions of Happiness.** By M. M. KALISCH, Ph.D. M.A. 8vo. price 12s. 6d.

**The Law of Nations considered as Independent Political Communities.** By Sir TRAVERS TWISS, D.C.L. 2 vols. 8vo. £1. 13s.

**A Systematic View of the Science of Jurisprudence.** By SHELTON AMOS, M.A. 8vo. 18s.

**A Primer of the English Constitution and Government.** By S. AMOS, M.A. Crown 8vo. 6s.

**Fifty Years of the English Constitution, 1830-1880.** By SHELTON AMOS, M.A. Crown 8vo. 10s. 6d.

**Principles of Economical Philosophy.** By H. D. MACLEOD, M.A. Second Edition in 2 vols. VOL. I. 8vo. 15s. VOL. II. PART I. 12s.

**Lord Bacon's Works**, collected & edited by R. L. ELLIS, M.A. J. SPEDDING, M.A. and D. D. HEATH. 7 vols. 8vo. £3. 13s. 6d.

**Letters and Life of Francis Bacon**, including all his Occasional Works. Collected and edited, with a Commentary, by J. SPEDDING. 7 vols. 8vo. £4. 4s.

**The Institutes of Justinian**; with English Introduction, Translation, and Notes. By T. C. SANDARS, M.A. 8vo. 18s.

**The Nicomachean Ethics of Aristotle**, translated into English by R. WILLIAMS, B.A. Crown 8vo. price 7s. 6d.

**Aristotle's Politics, Books I. III. IV. (VII.)** Greek Text, with an English Translation by W. E. BOLAND, M.A. and Short Essays by A. LANG, M.A. Crown 8vo. 7s. 6d.

**The Politics of Aristotle**; Greek Text, with English Notes. By RICHARD CONGREVE, M.A. 8vo. 18s.

**The Ethics of Aristotle**; with Essays and Notes. By Sir A. GRANT, Bart. LL.D. 2 vols. 8vo. 32s.

**Bacon's Essays, with Annotations.** By R. WHATELY, D.D. 8vo. 10s. 6d.

**Picture Logic; an Attempt to Popularise the Science of Reasoning.** By A. SWINBOURNE, B.A. Post 8vo. 5s.

**Elements of Logic.** By R. WHATELY, D.D. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.

**Elements of Rhetoric.** By R. WHATELY, D.D. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.

**On the Influence of Authority in Matters of Opinion.** By the late Sir. G. C. LEWIS, Bart. 8vo. 14s.

**The Senses and the Intellect.** By A. BAIN, LL.D. 8vo. 15s.

**The Emotions and the Will.** By A. BAIN, LL.D. 8vo. 15s.

**Mental and Moral Science**; a Compendium of Psychology and Ethics. By A. BAIN, LL.D. Crown 8vo. 10s. 6d.

**An Outline of the Necessary Laws of Thought**; a Treatise on Pure and Applied Logic. By W. THOMSON, D.D. Crown 8vo. 6s.

**Essays in Political and Moral Philosophy.** By T. E. CLIFFE LESLIE, Hon. LL.D. Dubl. of Lincoln's Inn, Barrister-at-Law. 8vo. 10s. 6d.

**Hume's Philosophical Works.** Edited, with Notes, &c. by T. H. GREEN, M.A. and the Rev. T. H. GROSE, M.A. 4 vols. 8vo. 56s. Or separately, Essays, 2 vols. 28s. Treatise on Human Nature, 2 vols. 28s.

**Lectures on German Thought.** Six Lectures on the History and Prominent Features of German Thought during the last Two Hundred Years, delivered at the Royal Institution of Great Britain. By KARL HILLEBRAND. Rewritten and enlarged. Crown 8vo. 7s. 6d.

## MISCELLANEOUS & CRITICAL WORKS.

**Selected Essays**, chiefly from Contributions to the Edinburgh and Quarterly Reviews. By A. HAYWARD, Q.C. 2 vols. crown 8vo. 12s.

**Miscellaneous Writings of J. Conington, M.A.** Edited by J. A. SYMONDS, M.A. 2 vols. 8vo. 28s.

**Short Studies on Great Subjects.** By J. A. FROUDE, M.A. 3 vols. crown 8vo. 18s.

**Literary Studies.** By the late WALTER BAGEHOT, M.A. Fellow of University College, London. Edited, with a Prefatory Memoir, by R. II. HUTTON. Second Edition. 2 vols. 8vo. with Portrait, 28s.

**Manual of English Literature, Historical and Critical.** By T. ARNOLD, M.A. Crown 8vo. 7s. 6d.

**The Wit and Wisdom of the Rev. Sydney Smith.** Crown 8vo. 3s. 6d.

**Lord Macaulay's Miscellaneous Writings:—**

LIBRARY EDITION, 2 vols. 8vo. 21s.  
PEOPLE'S EDITION, 1 vol. cr. 8vo. 4s. 6d.

**Lord Macaulay's Miscellaneous Writings and Speeches.**  
Student's Edition. Crown 8vo. 6s.

**Speeches of the Right Hon. Lord Macaulay,** corrected by Himself. Crown 8vo. 3s. 6d.

**Selections from the Writings of Lord Macaulay.** Edited, with Notes, by G. O. TREVELYAN, M.P. Crown. 8vo. 6s.

**Miscellaneous and Posthumous Works of the late Henry Thomas Buckle.** Edited by HELEN TAYLOR. 3 vols. 8vo. 52s. 6d.

**Miscellaneous Works of Thomas Arnold, D.D.** late Head Master of Rugby School. 8vo. 7s. 6d.

**The Pastor's Narrative ;** or, before and after the Battle of Wörth, 1870. By Pastor KLEIN. Translated by Mrs. F. E. MARSHALL. Crown 8vo. Map, 6s.

**German Home Life ; a** Series of Essays on the Domestic Life of Germany. Crown 8vo. 6s.

**Realities of Irish Life.** By W. STEUART TRENCH. Crown 8vo. 2s. 6d. boards, or 3s. 6d. cloth.

**Two Lectures on South Africa** delivered before the Philosophical Institute, Edinburgh, Jan. 6 & 9, 1880. By JAMES ANTHONY FROUDE, M.A. 8vo. 5s.

**Cetshwayo's Dutchman ;** the Private Journal of a White Trader in Zululand during the British Invasion. By CORNELIUS VIJN. Translated and edited with Preface and Notes by the Right Rev. J. W. COLENSO, D.D. Bishop of Natal. Crown 8vo. Portrait, 5s.

**Apparitions ; a Narrative of Facts.** By the Rev. B. W. SAVILE, M.A. Second Edition. Crown 8vo. price 5s.

**Max Müller and the Philosophy of Language.** By LUDWIG NOIRÉ. 8vo. 6s.

**Lectures on the Science of Language.** By F. MAX MÜLLER, M.A. 2 vols. crown 8vo. 16s.

**Chips from a German Workshop ; Essays on the Science of Religion, and on Mythology, Traditions & Customs.** By F. MAX MÜLLER, M.A. 4 vols. 8vo. £2. 18s.

**Language & Languages.** A Revised Edition of Chapters on Language and Families of Speech. By F. W. FARRAR, D.D. F.R.S. Crown 8vo. 6s.

**The Essays and Contributions of A. K. H. B.** Uniform Cabinet Editions in crown 8vo.

**Recreations of a Country Parson,** Three Series, 3s. 6d. each.

**Landscapes, Churches, and Moralities,** price 3s. 6d.

**Seaside Musings,** 3s. 6d.

**Changed Aspects of Unchanged Truths,** 3s. 6d.

**Counsel and Comfort from a City Pulpit,** 3s. 6d.

**Lessons of Middle Age,** 3s. 6d.

**Leisure Hours in Town,** 3s. 6d.

**Autumn Holidays of a Country Parson,** price 3s. 6d.

**Sunday Afternoons at the Parish Church of a University City,** 3s. 6d.

**The Commonplace Philosopher in Town and Country,** 3s. 6d.

**Present-Day Thoughts,** 3s. 6d.

**Critical Essays of a Country Parson,** price 3s. 6d.

**The Graver Thoughts of a Country Parson,** Three Series, 3s. 6d. each.

## DICTIONARIES and OTHER BOOKS of REFERENCE.

**One-Volume Dictionary**  
of the English Language. By R.  
G. LATHAM, M.A. M.D. Medium  
8vo. 24s.

**Larger Dictionary of**  
the English Language. By R. G.  
LATHAM, M.A. M.D. Founded on  
Johnson's English Dictionary as edited  
by the Rev. H. J. TODD. 4vols. 4to. £7.

**Roget's Thesaurus of**  
English Words and Phrases, classi-  
fied and arranged so as to facilitate the  
expression of Ideas, and assist in  
Literary Composition. Revised and  
enlarged by the Author's Son, J. L.  
ROGET. Crown 8vo. 10s. 6d.

**English Synonymes.** By  
E. J. WHATELY. Edited by R.  
WHATELY, D.D. Fcp. 8vo. 3s.

**Handbook of the English**  
Language. By R. G. LATHAM, M.A.  
M.D. Crown 8vo. 6s.

**Contanseau's Practical**  
Dictionary of the French and English  
Languages. Post 8vo. price 7s. 6d.

**Contanseau's Pocket**  
Dictionary, French and English,  
abridged from the Practical Dictionary  
by the Author. Square 18mo. 3s. 6d.

**A Practical Dictionary**  
of the German and English Lan-  
guages. By Rev. W. L. BLACKLEY,  
M.A. & Dr. C. M. FRIEDLÄNDER.  
Post 8vo. 7s. 6d.

**A New Pocket Diction-**  
ary of the German and English  
Languages. By F. W. LONGMAN,  
Ball. Coll. Oxford. Square 18mo. 5s.

**Becker's Gallus ; Roman**  
Scenes of the Time of Augustus.  
Translated by the Rev. F. METCALFE,  
M.A. Post 8vo. 7s. 6d.

**Becker's Charicles ;**  
Illustrations of the Private Life of  
the Ancient Greeks. Translated by  
the Rev. F. METCALFE, M.A. Post  
8vo. 7s. 6d.

**A Dictionary of Roman**  
and Greek Antiquities. With 2,000  
Woodcuts illustrative of the Arts and  
Life of the Greeks and Romans. By  
A. RICH, B.A. Crown 8vo. 7s. 6d.

**A Greek-English Lexi-**  
con. By H. G. LIDDELL, D.D. Dean  
of Christchurch, and R. SCOTT, D.D.  
Dean of Rochester. Crown 4to. 36s.

**Liddell & Scott's Lexi-**  
con, Greek and English, abridged for  
Schools. Square 12mo. 7s. 6d.

**An English-Greek Lexi-**  
con, containing all the Greek Words  
used by Writers of good authority. By  
C. D. YONGE, M.A. 4to. 21s. School  
Abridgment, square 12mo. 8s. 6d.

**A Latin-English Diction-**  
ary. By JOHN T. WHITE, D.D.  
Oxon. and J. E. RIDDLE, M.A. Oxon.  
Sixth Edition, revised. Quarto 21s.

**White's College Latin-**  
English Dictionary, for the use of  
University Students. Royal 8vo. 12s.

**M'Culloch's Dictionary**  
of Commerce and Commercial Navi-  
gation. Re-edited, with a Supplement  
shewing the Progress of British Com-  
mercial Legislation to the Year 1880,  
by HUGH G. REID. With 11 Maps  
and 36 Charts. 8vo. 63s. The SUPPLE-  
MENT separately, price 5s.

**Keith Johnston's General**  
Dictionary of Geography, Descriptive,  
Physical, Statistical, and Historical ;  
a complete Gazetteer of the World.  
Medium 8vo. 42s.

**The Public Schools Atlas**  
of Ancient Geography, in 28 entirely  
new Coloured Maps. Edited by the  
Rev. G. BUTLER, M.A. Imperial 8vo.  
or imperial 4to. 7s. 6d.

**The Public Schools Atlas**  
of Modern Geography, in 31 entirely  
new Coloured Maps. Edited by the  
Rev. G. BUTLER, M.A. Uniform, 5s.



## ASTRONOMY and METEOROLOGY.

**Outlines of Astronomy.**

By Sir J. F. W. HERSCHEL, Bart. M.A.  
Latest Edition, with Plates and Diagrams. Square crown 8vo. 12s.

**Essays on Astronomy.**

A Series of Papers on Planets and Meteors, the Sun and Sun-surrounding Space, Stars and Star Cloudlets. By R. A. PROCTOR, B.A. With 10 Plates and 24 Woodcuts. 8vo. 12s.

**The Moon; her Motions,**

Aspects, Scenery, and Physical Condition. By R. A. PROCTOR, B.A. With Plates, Charts, Woodcuts, and Lunar Photographs. Crown 8vo. 10s. 6d.

**The Sun; Ruler, Light, Fire,**

and Life of the Planetary System. By R. A. PROCTOR, B.A. With Plates & Woodcuts. Crown 8vo. 14s.

**The Orbs Around Us;**

a Series of Essays on the Moon & Planets, Meteors & Comets, the Sun & Coloured Pairs of Suns. By R. A. PROCTOR, B.A. With Chart and Diagrams. Crown 8vo. 7s. 6d.

**Other Worlds than Ours;**

The Plurality of Worlds Studied under the Light of Recent Scientific Researches. By R. A. PROCTOR, B.A. With 14 Illustrations. Cr. 8vo. 10s. 6d.

**The Universe of Stars;**

Presenting Researches into and New Views respecting the Constitution of the Heavens. By R. A. PROCTOR, B.A. Second Edition, with 22 Charts (4 Coloured) and 22 Diagrams. 8vo. price 10s. 6d.

**The Transits of Venus;**

A Popular Account of Past and Coming Transits. By R. A. PROCTOR, B.A. 20 Plates (12 Coloured) and 27 Woodcuts. Crown 8vo. 8s. 6d.

**Saturn and its System.**

By R. A. PROCTOR, B.A. 8vo. with 14 Plates, 14s.

**The Moon, and the Con-**

dition and Configurations of its Surface. By E. NEISON, F.R.A.S. With 26 Maps & 5 Plates. Medium 8vo. 31s. 6d.

**A New Star Atlas, for the**

Library, the School, and the Observatory, in 12 Circular Maps (with 2 Index Plates). By R. A. PROCTOR, B.A. Crown 8vo. 5s.

**Larger Star Atlas, for the**

Library, in Twelve Circular Maps, with Introduction and 2 Index Plates. By R. A. PROCTOR, B.A. Folio, 15s. or Maps only, 12s. 6d.

**A Treatise on the Cy-**

cloid, and on all forms of Cycloidal Curves, and on the use of Cycloidal Curves in dealing with the Motions of Planets, Comets, &c. and of Matter projected from the Sun. By R. A. PROCTOR, B.A. With 161 Diagrams. Crown 8vo. 10s. 6d.

**Dove's Law of Storms,**

considered in connexion with the Ordinary Movements of the Atmosphere. Translated by R. H. SCOTT, M.A. 8vo. 10s. 6d.

**Air and Rain; the Begin-**

nings of a Chemical Climatology. By R. A. SMITH, F.R.S. 8vo. 24s.

**Schellen's Spectrum**

Analysis, in its Application to Terrestrial Substances and the Physical Constitution of the Heavenly Bodies. Translated by JANE and C. LASSELL, with Notes by W. HUGGINS, LL.D. F.R.S. 8vo. Plates and Woodcuts, 28s.

## NATURAL HISTORY and PHYSICAL SCIENCE.

### Professor Helmholtz'

**Popular Lectures on Scientific Subjects.** Translated by E. ATKINSON, F.C.S. With numerous Wood Engravings. 8vo. 12s. 6d.

### Professor Helmholtz on

**the Sensations of Tone**, as a Physiological Basis for the Theory of Music. Translated by A. J. ELLIS, F.R.S. 8vo. 36s.

### Ganot's Natural Philosophy for General Readers and Young Persons;

a Course of Physics divested of Mathematical Formulæ and expressed in the language of daily life. Translated by E. ATKINSON, F.C.S. Third Edition. Plates and Woodcuts. Crown 8vo. 7s. 6d.

### Ganot's Elementary

**Treatise on Physics**, Experimental and Applied, for the use of Colleges and Schools. Translated by E. ATKINSON, F.C.S. Ninth Edition. Plates and Woodcuts. Large crown 8vo. 15s.

### Arnott's Elements of Physics or Natural Philosophy.

Seventh Edition, edited by A. BAIN, LL.D. and A. S. TAYLOR, M.D. F.R.S. Crown 8vo. Woodcuts, 12s. 6d.

### The Correlation of Physical Forces.

By the Hon. Sir W. R. GROVE, F.R.S. &c. Sixth Edition, revised and augmented. 8vo. 15s.

### Weinhold's Introduction

to **Experimental Physics**; including Directions for Constructing Physical Apparatus and for Making Experiments. Translated by B. LOEWY, F.R.A.S. 8vo. Plates & Woodcuts 31s. 6d.

### A Treatise on Magnetism, General and Terrestrial.

By H. LLOYD, D.D. D.C.L. 8vo. 10s. 6d.

### Elementary Treatise on

the **Wave-Theory of Light**. By H. LLOYD, D.D. D.C.L. 8vo. 10s. 6d.

### Fragments of Science.

By JOHN TYNDALL, F.R.S. Sixth Edition, revised and augmented. 2 vols. crown 8vo. 16s.

### Heat a Mode of Motion.

By JOHN TYNDALL, F.R.S. Fifth Edition in preparation.

### Sound.

By JOHN TYNDALL, F.R.S. Third Edition, including Recent Researches on Fog-Signalling. Crown 8vo. price 10s. 6d.

### Contributions to Molecular

**Physics in the domain of Radiant Heat.** By JOHN TYNDALL, F.R.S. Plates and Woodcuts. 8vo. 16s.

### Professor Tyndall's Re-

searches on **Diamagnetism and Magne-Crystallic Action**; including Diamagnetic Polarity. New Edition in preparation.

### Professor Tyndall's Lec-

tures on **Light**, delivered in America in 1872 and 1873. With Portrait, Plate & Diagrams. Crown 8vo. 7s. 6d.

### Professor Tyndall's Les-

sons in **Electricity** at the Royal Institution, 1875-6. With 58 Woodcuts. Crown 8vo. 2s. 6d.

### Professor Tyndall's Notes

of a Course of **Seven Lectures on Electrical Phenomena and Theories**, delivered at the Royal Institution. Crown 8vo. 1s. sewed, 1s. 6d. cloth.

### Professor Tyndall's Notes

of a Course of **Nine Lectures on Light**, delivered at the Royal Institution. Crown 8vo. 1s. swd., 1s. 6d. cloth.

### Principles of Animal Me-

**chanics.** By the Rev. S. HAUGHTON, F.R.S. Second Edition. 8vo. 21s.

## Text-Books of Science,

Mechanical and Physical, adapted for the use of Artisans and of Students in Public and Science Schools. Small 8vo. with Woodcuts, &c.

Abney's Photography, 3s. 6d.

Anderson's (Sir John) Strength of Materials, 3s. 6d.

Armstrong's Organic Chemistry, 3s. 6d.

Barry's Railway Appliances, 3s. 6d.

Bloxam's Metals, 3s. 6d.

Goodeve's Mechanics, 3s. 6d.

———— Mechanism, 3s. 6d.

Gore's Electro-Metallurgy, 6s.

Griffin's Algebra & Trigonometry, 3/6.

Jenkin's Electricity & Magnetism, 3/6.

Maxwell's Theory of Heat, 3s. 6d.

Merrifield's Technical Arithmetic, 3s. 6d.

Miller's Inorganic Chemistry, 3s. 6d.

Preece & Sivewright's Telegraphy, 3/6.

Rutley's Study of Rocks, 4s. 6d.

Shelley's Workshop Appliances, 3s. 6d.

Thomé's Structural and Physiological Botany, 6s.

Thorpe's Quantitative Analysis, 4s. 6d.

Thorpe & Muir's Qualitative Analysis, price 3s. 6d.

Tilden's Chemical Philosophy, 3s. 6d.

Unwin's Machine Design, 3s. 6d.

Watson's Plane & Solid Geometry, 3/6.

## Light Science for Leisure

Hours; Familiar Essays on Scientific Subjects, Natural Phenomena, &c. By R. A. PROCTOR, B.A. 2 vols. crown 8vo. 7s. 6d. each.

## An Introduction to the

Systematic Zoology and Morphology of Vertebrate Animals. By A. MACALISTER, M.D. With 28 Diagrams. 8vo. 10s. 6d.

## The Comparative Ana-

tomy and Physiology of the Vertebrate Animals. By RICHARD OWEN, F.R.S. With 1,472 Woodcuts. 3 vols. 8vo. £3. 13s. 6d.

## Homes without Hands;

a Description of the Habitations of Animals, classed according to their Principle of Construction. By the Rev. J. G. WOOD, M.A. With about 140 Vignettes on Wood. 8vo. 14s.

## Wood's Strange Dwell-

ings; a Description of the Habitations of Animals, abridged from 'Homes without Hands.' With Frontispiece and 60 Woodcuts. Crown 8vo. 7s. 6d.

## Wood's Insects at Home;

a Popular Account of British Insects, their Structure, Habits, and Transformations. 8vo. Woodcuts, 14s.

## Wood's Insects Abroad;

a Popular Account of Foreign Insects, their Structure, Habits, and Transformations. 8vo. Woodcuts, 14s.

## Wood's Out of Doors; a

Selection of Original Articles on Practical Natural History. With 6 Illustrations. Crown 8vo. 7s. 6d.

## Wood's Bible Animals; a

description of every Living Creature mentioned in the Scriptures, from the Ape to the Coral. With 112 Vignettes. 8vo. 14s.

## The Sea and its Living

Wonders. By Dr. G. HARTWIG. 8vo. with many Illustrations, 10s. 6d.

## Hartwig's Tropical

World. With about 200 Illustrations. 8vo. 10s. 6d.

## Hartwig's Polar World;

a Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. Maps, Plates & Woodcuts. 8vo. 10s. 6d.

## Hartwig's Subterranean

World. With Maps and Woodcuts. 8vo. 10s. 6d.

## Hartwig's Aerial World;

a Popular Account of the Phenomena and Life of the Atmosphere. Map, Plates, Woodcuts. 8vo. 10s. 6d.

**Kirby and Spence's Introduction to Entomology**, or Elements of the Natural History of Insects. Crown 8vo. 5s.

**A Familiar History of Birds.** By E. STANLEY, D.D. Fcp. 8vo. with Woodcuts, 3s. 6d.

**Rural Bird Life; Essays** on Ornithology, with Instructions for Preserving Objects relating to that Science. By CHARLES DIXON. With Coloured Frontispiece and 44 Woodcuts by G. Pearson. Crown 8vo. 7s. 6d. cloth extra, gilt edges.

**Rocks Classified and Described.** By BERNHARD VON COTTA. An English Translation, by P. H. LAWRENCE, with English, German, and French Synonymes. Post 8vo. 14s.

**The Geology of England and Wales;** a Concise Account of the Lithological Characters, Leading Fossils, and Economic Products of the Rocks. By H. B. WOODWARD, F.G.S. Crown 8vo. Map & Woodcuts, 14s.

**Keller's Lake Dwellings of Switzerland**, and other Parts of Europe. Translated by JOHN E. LEE, F.S.A. F.G.S. With 206 Illustrations. 2 vols. royal 8vo. 42s.

**Heer's Primæval World of Switzerland.** Edited by JAMES HEYWOOD, M.A. F.R.S. With Map, 19 Plates, & 372 Woodcuts. 2 vols. 8vo. 16s.

**The Puzzle of Life and How it Has Been Put Together;** a Short History of Præhistoric Vegetable and Animal Life on the Earth. By A. NICOLS, F.R.G.S. With 12 Illustrations. Crown 8vo. 3s. 6d.

**The Origin of Civilisation, and the Primitive Condition of Man;** Mental and Social Condition of Savages. By Sir J. LUBBOCK, Bart. M.P. F.R.S. 8vo. Woodcuts, 18s.

**A Dictionary of Science, Literature, and Art.** Re-edited by the late W. T. BRANDE (the Author) and the Rev. Sir G. W. COX, Bart. M.A. 3 vols. medium 8vo. 63s.

**Hullah's Course of Lectures on the History of Modern Music.** 8vo. 8s. 6d.

**Hullah's Second Course of Lectures on the Transition Period of Musical History.** 8vo. 10s. 6d.

**Loudon's Encyclopædia of Plants;** comprising the Specific Character, Description, Culture, History, &c. of all the Plants found in Great Britain. With upwards of 12,000 Woodcuts. 8vo. 42s.

**De Caisne & Le Maout's Descriptive and Analytical Botany.** Translated by Mrs. HOOKER; edited and arranged by J. D. HOOKER, M.D. With 5,500 Woodcuts. Imperial 8vo. price 31s. 6d.

**Rivers's Orchard-House;** or, the Cultivation of Fruit Trees under Glass. Sixteenth Edition, re-edited by T. F. RIVERS. Crown 8vo. with 25 Woodcuts, 5s.

**The Rose Amateur's Guide.** By THOMAS RIVERS. Latest Edition. Fcp. 8vo. 4s. 6d.

**Town and Window Gardening,** including the Structure, Habits and Uses of Plants. By Mrs. BUCKTON. With 127 Woodcuts. Crown 8vo. 2s.

## CHEMISTRY and PHYSIOLOGY.

**Practical Chemistry; the****Principles of Qualitative Analysis.**By W. A. TILDEN, D.Sc. Lond. F.C.S.  
Professor of Chemistry in Mason's College, Birmingham. Fcp. 8vo. 1s. 6d.**Miller's Elements of Chemistry,**

Theoretical and Practical.

Re-edited, with Additions, by H. MACLEOD, F.C.S. 3 vols. 8vo.

PART I. CHEMICAL PHYSICS. 16s.

PART II. INORGANIC CHEMISTRY, 24s.

PART III. ORGANIC CHEMISTRY, 31s. 6d.

**Annals of Chemical Medicine;**

including the Application of Chemistry to Physiology, Pathology, Therapeutics, Pharmacy, Toxicology, and Hygiene. Edited by J. L. W. THUDICHUM, M.D. VOL. I. 8vo. 14s.

**Health in the House:**

Twenty-five Lectures on Elementary Physiology in its Application to the Daily Wants of Man and Animals. By Mrs. BUCKTON. Crown 8vo. Woodcuts, 2s.

**A Dictionary of Chemistry**

and the Allied Branches of other

Sciences. By HENRY WATTS, F.C.S. assisted by eminent Scientific and Practical Chemists. 7 vols. medium 8vo. £10. 16s. 6d.

**Third Supplement,** completing the

Record of Chemical Discovery to the year 1877. PART I. 8vo. 36s. PART II. completion, in the press.

**Select Methods in Chemical Analysis,**

chiefly Inorganic. By WM. CROOKES, F.R.S. With 22 Woodcuts. Crown 8vo. 12s. 6d.

**The History, Products,**

and Processes of the Alkali Trade,

including the most recent Improvements. By CHARLES T. KINGZETT, F.C.S. With 32 Woodcuts. 8vo. 12s.

**Animal Chemistry, or the**

Relations of Chemistry to Physiology and Pathology: a Manual for Medical Men and Scientific Chemists. By CHARLES T. KINGZETT, F.C.S. 8vo. price 18s.

## The FINE ARTS and ILLUSTRATED EDITIONS.

**In Fairyland; Pictures**

from the Elf-World. By RICHARD DOYLE. With 16 coloured Plates, containing 36 Designs. Folio, 15s.

**Lord Macaulay's Lays of****Ancient Rome.** With Ninety Illustrations on Wood from Drawings by G. SCHARF. Fcp. 4to. 21s.**Miniature Edition of****Macaulay's Lays of Ancient Rome,** with Scharf's 90 Illustrations reduced in Lithography. Imp. 16mo. 10s. 6d.**Moore's Lalla Rookh.**

TENNIEL's Edition, with 68 Woodcut Illustrations. Crown 8vo. 10s. 6d.

**Moore's Irish Melodies,**

MACLISE's Edition, with 161 Steel Plates. Super-royal 8vo. 21s.

**Lectures on Harmony,**

delivered at the Royal Institution. By G. A. MACFARREN. 8vo. 12s.

**Sacred and Legendary****Art.** By Mrs. JAMESON. 6 vols. square crown 8vo. £5. 15s. 6d.**Jameson's Legends of the****Saints and Martyrs.** With 19 Etchings and 187 Woodcuts. 2 vols. 31s. 6d.**Jameson's Legends of the****Monastic Orders.** With 11 Etchings and 88 Woodcuts. 1 vol. 21s.**Jameson's Legends of the****Madonna.** With 27 Etchings and 165 Woodcuts. 1 vol. 21s.**Jameson's History of the****Saviour, His Types and Precursors.** Completed by Lady EASTLAKE. With 13 Etchings and 281 Woodcuts. 2 vols. 42s.**The Three Cathedrals**

dedicated to St. Paul in London. By W. LONGMAN, F.S.A. With numerous Illustrations. Square crown 8vo. 21s.

The **USEFUL ARTS, MANUFACTURES, &c.**

**The Art of Scientific Discovery.** By G. GORE, LL.D. F.R.S. Crown 8vo. 15s.

**The Amateur Mechanics' Practical Handbook;** describing the different Tools required in the Workshop. By A. H. G. HOBSON. With 33 Woodcuts. Crown 8vo. 2s. 6d.

**The Engineer's Valuing Assistant.** By H. D. HOSKOLD, Civil and Mining Engineer. 8vo. price 31s. 6d.

**Industrial Chemistry;** a Manual for Manufacturers and for Colleges or Technical Schools; a Translation (by Dr. T. H. BARRY) of Stohmann and Engler's German Edition of PAYEN'S 'Précis de Chimie Industrielle;' with Chapters on the Chemistry of the Metals, &c. by B. H. PAUL, Ph.D. With 698 Woodcuts. Medium 8vo. 42s.

**Gwilt's Encyclopædia of Architecture,** with above 1,600 Woodcuts. Revised and extended by W. PAPWORTH. 8vo. 52s. 6d.

**Lathes and Turning, Simple, Mechanical, and Ornamental.** By W. H. NORTHOTT. Second Edition, with 338 Illustrations. 8vo. 18s.

**The Theory of Strains in Girders and similar Structures,** with Observations on the application of Theory to Practice, and Tables of the Strength and other Properties of Materials. By B. B. STONEY, M.A. M. Inst. C.E. Royal 8vo. with 5 Plates and 123 Woodcuts, 36s.

**A Treatise on Mills and Millwork.** By the late Sir W. FAIRBAIRN, Bart. C.E. Fourth Edition, with 18 Plates and 333 Woodcuts. 1 vol. 8vo. 25s.

**Useful Information for Engineers.** By the late Sir W. FAIRBAIRN, Bart. C.E. With many Plates and Woodcuts. 3 vols. crown 8vo. 31s. 6d.

**The Application of Cast and Wrought Iron to Building Purposes.** By the late Sir W. FAIRBAIRN, Bart. C.E. With 6 Plates and 118 Woodcuts. 8vo. 16s.

**Hints on Household Taste in Furniture, Upholstery, and other Details.** By C. L. EASTLAKE. Fourth Edition, with 100 Illustrations. Square crown 8vo. 14s.

**Handbook of Practical Telegraphy.** By R. S. CULLEY, Memb. Inst. C.E. Seventh Edition. Plates & Woodcuts. 8vo. 16s.

**A Treatise on the Steam Engine,** in its various applications to Mines, Mills, Steam Navigation, Railways and Agriculture. By J. BOURNE, C.E. With Portrait, 37 Plates, and 546 Woodcuts. 4to. 42s.

**Recent Improvements in the Steam Engine.** By J. BOURNE, C.E. Fcp. 8vo. Woodcuts, 6s.

**Catechism of the Steam Engine,** in its various Applications. By JOHN BOURNE, C.E. Fcp. 8vo. Woodcuts, 6s.

**Handbook of the Steam Engine,** a Key to the Author's Catechism of the Steam Engine. By J. BOURNE, C.E. Fcp. 8vo. Woodcuts, 9s.

**Examples of Steam and Gas Engines** of the most recent Approved Types as employed in Mines, Factories, Steam Navigation, Railways and Agriculture, practically described. By JOHN BOURNE, C.E. With 54 Plates and 356 Woodcuts. 4to. 70s.

**Cresy's Encyclopædia of Civil Engineering,** Historical, Theoretical, and Practical. With above 3,000 Woodcuts. 8vo. 42s.

**Ure's Dictionary of Arts, Manufactures, and Mines.** Seventh Edition, re-written and enlarged by R. HUNT, F.R.S. assisted by numerous contributors. With 2,604 Woodcuts. 4 vols. medium 8vo. £7. 7s.

**Practical Treatise on Metallurgy.** Adapted from the last German Edition of Professor KERL's Metallurgy by W. CROOKES, F.R.S. &c. and E. RÖHRIG, Ph.D. 3 vols. 8vo. with 625 Woodcuts. £4. 19s.

**Anthracen; its Constitution,** Properties, Manufacture, and Derivatives, including Artificial Alizarin, Anthrapurpurin, &c. with their Applications in Dyeing and Printing. By G. AUERBACH. Translated by W. CROOKES, F.R.S. 8vo. 12s.

**On Artificial Manures,** their Chemical Selection and Scientific Application to Agriculture; a Series of Lectures given at the Experimental Farm at Vincennes in 1867 and 1874-75. By M. GEORGES VILLE. Translated and edited by W. CROOKES, F.R.S. With 31 Plates. 8vo. 21s.

**Practical Handbook of Dyeing and Calico-Printing.** By W. CROOKES, F.R.S. &c. With numerous Illustrations and specimens of Dyed Textile Fabrics. 8vo. 42s.

**The Art of Perfumery,** and the Methods of Obtaining the Odours of Plants; the Growth and general Flower Farm System of Raising Fragrant Herbs; with Instructions for the Manufacture of Perfumes for the Handkerchief, Scented Powders, Odorous Vinegars and Salts, Snuff, Dentifrices, Cosmetics, Perfumed Soap, &c. By G. W. S. PIESSE, Ph.D. F.C.S. Fourth Edition, with 96 Woodcuts. Square crown 8vo. 21s.

**Mitchell's Manual of Practical Assaying.** Fourth Edition, revised, with the Recent Discoveries incorporated, by W. CROOKES, F.R.S. Crown 8vo. Woodcuts, 31s. 6d.

**Loudon's Encyclopædia of Gardening;** the Theory and Practice of Horticulture, Floriculture, Arboriculture & Landscape Gardening. With 1,000 Woodcuts. 8vo. 21s.

**Loudon's Encyclopædia of Agriculture;** the Laying-out, Improvement, and Management of Landed Property; the Cultivation and Economy of the Productions of Agriculture. With 1,100 Woodcuts. 8vo. 21s.

## RELIGIOUS and MORAL WORKS.

**A Handbook to the Bible,** or, Guide to the Study of the Holy Scriptures derived from Ancient Monuments and Modern Exploration. By F. R. CONDER, and Lieut. C. R. CONDER, R.E. late Commanding the Survey of Palestine. Second Edition; Maps, Plates of Coins, &c. Post 8vo. price 7s. 6d.

**Four Lectures on some Epochs of Early Church History.** By the Very Rev. C. MERIVALE, D.D. Dean of Ely. Crown 8vo. 5s.

**A History of the Church of England;** Pre-Reformation Period. By the Rev. T. P. BOULTBEE, LL.D. 8vo. 15s.

**Sketch of the History of the Church of England** to the Revolution of 1688. By T. V. SHORT, D.D. Crown 8vo. 7s. 6d.

**The English Church in the Eighteenth Century.** By CHARLES J. ABBEY, late Fellow of University College, Oxford; and JOHN H. OVERTON, late Scholar of Lincoln College, Oxford. 2 vols. 8vo. 36s.

**An Exposition of the 39 Articles,** Historical and Doctrinal. By E. H. BROWNE, D.D. Bishop of Winchester. Eleventh Edition. 8vo. 16s.

**A Commentary on the 39 Articles,** forming an Introduction to the Theology of the Church of England. By the Rev. T. P. BOULTBEE, LL.D. New Edition. Crown 8vo. 6s.

**Sermons preached mostly in the Chapel of Rugby School** by the late T. ARNOLD, D.D. Collective Edition, revised by the Author's Daughter, Mrs. W. E. FORSTER. 6 vols. crown 8vo. 30s. or separately, 5s. each.

**Historical Lectures on the Life of Our Lord Jesus Christ.** By C. J. ELLICOTT, D.D. 8vo. 12s.

**The Eclipse of Faith ; or a Visit to a Religious Sceptic.** By HENRY ROGERS. Fcp. 8vo. 5s.

**Defence of the Eclipse of Faith.** By H. ROGERS. Fcp. 8vo. 3s. 6d.

**Nature, the Utility of Religion and Theism.** Three Essays by JOHN STUART MILL. 8vo. 10s. 6d.

**A Critical and Grammatical Commentary on St. Paul's Epistles.** By C. J. ELLICOTT, D.D. 8vo. Galatians, 8s. 6d. Ephesians, 8s. 6d. Pastoral Epistles, 10s. 6d. Philippians, Colossians, & Philemon, 10s. 6d. Thessalonians, 7s. 6d.

**Conybeare & Howson's Life and Epistles of St. Paul.** Three Editions, copiously illustrated.

**Library Edition,** with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 42s.

**Intermediate Edition,** with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 21s.

**Student's Edition,** revised and condensed, with 46 Illustrations and Maps. 1 vol. crown 8vo. 9s.

**The Jewish Messiah ;** Critical History of the Messianic Idea among the Jews, from the Rise of the Maccabees to the Closing of the Talmud. By J. DRUMMOND, B.A. 8vo. 15s.

**Bible Studies.** By M. M. KALISCH, Ph.D. PART I. *The Prophecies of Balaam.* 8vo. 10s. 6d. PART II. *The Book of Jonah.* 8vo. price 10s. 6d.

**Historical and Critical Commentary on the Old Testament ;** with a New Translation. By M. M. KALISCH, Ph.D. Vol. I. Genesis, 8vo. 18s. or adapted for the General Reader, 12s. Vol. II. Exodus, 15s. or adapted for the General Reader, 12s. Vol. III. Leviticus, Part I. 15s. or adapted for the General Reader, 8s. Vol. IV. Leviticus, Part II. 15s. or adapted for the General Reader, 8s.

**Ewald's History of Israel.** Translated from the German by J. E. CARPENTER, M.A. with Preface by R. MARTINEAU, M.A. 5 vols. 8vo. 63s.

**Ewald's Antiquities of Israel.** Translated from the German by H. S. SOLLY, M.A. 8vo. 12s. 6d.

**The Types of Genesis,** briefly considered as revealing the Development of Human Nature. By A. JUKES. Crown 8vo. 7s. 6d.

**The Second Death and the Restitution of all Things ;** with some Preliminary Remarks on the Nature and Inspiration of Holy Scripture. By A. JUKES. Crown 8vo. 3s. 6d.

**The Gospel for the Nineteenth Century.** Third Edition. 8vo. price 10s. 6d.

**Supernatural Religion ;** an Inquiry into the Reality of Divine Revelation. Complete Edition, thoroughly revised. 3 vols. 8vo. 36s.

**Lectures on the Origin and Growth of Religion,** as illustrated by the Religions of India ; being the Hibbert Lectures, delivered at the Chapter House, Westminster Abbey, in 1878, by F. MAX MÜLLER, M.A. 8vo. 10s. 6d.

**Introduction to the Science of Religion,** Four Lectures delivered at the Royal Institution ; with Essays on False Analogies and the Philosophy of Mythology. By F. MAX MÜLLER, M.A. Crown 8vo. 10s. 6d.

**The Four Gospels in Greek,** with Greek-English Lexicon. By JOHN T. WHITE, D.D. Oxon. Square 32mo. 5s.

**Passing Thoughts on Religion.** By Miss SEWELL. Fcp. 8vo. price 3s. 6d.

**Thoughts for the Age.** By Miss SEWELL. Fcp. 8vo. 3s. 6d.

**Preparation for the Holy Communion ;** the Devotions chiefly from the works of Jeremy Taylor. By Miss SEWELL. 32mo. 3s.



**Bishop Jeremy Taylor's**

**Entire Works**; with Life by Bishop Heber. Revised and corrected by the Rev. C. P. EDEN. 10 vols. £5. 5s.

**Hymns of Praise and**

**Prayer.** Corrected and edited by Rev. JOHN MARTINEAU, LL.D. Crown 8vo. 4s. 6d. 32mo. 1s. 6d.

**Spiritual Songs for the**

**Sundays and Holidays throughout the Year.** By J. S. B. MONSELL, LL.D. Fcp. 8vo. 5s. 18mo. 2s.

**Christ the Consoler; a**

Book of Comfort for the Sick. By ELLICE HOPKINS. Second Edition. Fcp. 8vo. 2s. 6d.

**Lyra Germanica; Hymns**

translated from the German by Miss C. WINKWORTH. Fcp. 8vo. 5s.

**The Temporal Mission**

of the Holy Ghost; or, Reason and Revelation. By HENRY EDWARD MANNING, D.D. Crown 8vo. 8s. 6d.

**Hours of Thought on**

**Sacred Things**; Two Volumes of Sermons. By JAMES MARTINEAU, D.D. LL.D. 2 vols. crown 8vo. 7s. 6d. each.

**Endeavours after the**

**Christian Life**; Discourses. By JAMES MARTINEAU, D.D. LL.D. Fifth Edition. Crown 8vo. 7s. 6d.

**The Pentateuch & Book**

of Joshua Critically Examined. By J. W. COLENSO, D.D. Bishop of Natal. Crown 8vo. 6s.

**Lectures on the Penta-**

**teuch and the Moabite Stone**; with Appendices. By J. W. COLENSO, D.D. Bishop of Natal. 8vo. 12s.

**TRAVELS, VOYAGES, &c.****Sunshine and Storm in**

the East, or Cruises to Cyprus and Constantinople. By Mrs. BRASSEY. With 2 Maps and 114 Illustrations engraved on Wood by G. Pearson, chiefly from Drawings by the Hon. A. Y. Bingham; the Cover from an Original Design by Gustave Doré. 8vo. 21s.

**A Voyage in the 'Sun-**

**beam,' our Home on the Ocean for Eleven Months.** By Mrs. BRASSEY. Cheaper Edition, with Map and 65 Wood Engravings. Crown 8vo. 7s. 6d.

**One Thousand Miles up**

the Nile; a Journey through Egypt and Nubia to the Second Cataract. By Miss AMELIA B. EDWARDS, Author of 'Untrodden Peaks and Unfrequented Valleys,' 'Barbara's History,' &c. With Facsimiles of Inscriptions, Ground Plans, Two Coloured Maps of the Nile from Alexandria to Dongola, and 80 Illustrations engraved on Wood from Drawings by the Author; bound in ornamental covers designed also by the Author. Imperial 8vo. 42s.

**Wintering in the Ri-**

**vierra**; with Notes of Travel in Italy and France, and Practical Hints to Travellers. By WILLIAM MILLER, S.S.C. Edinburgh. With 12 Illustrations. Post 8vo. 12s. 6d.

**San Remo and the Wes-**

**tern Riviera**; comprising Bordighera, Mentone, Monaco, Beaulieu, Villefranche, Nice, Cannes, Porto Maurizio, Marina, Alassio, Verezzi, Noli, Monte Grosso, Pegli, Cornigliano, Genoa, and other Towns—climatically and medically considered. By A. HILL HASSALL, M.D. Map and Woodcuts. Crown 8vo. 10s. 6d.

**Eight Years in Ceylon.**

By Sir SAMUEL W. BAKER, M.A. Crown 8vo. Woodcuts, 7s. 6d.

**The Rifle and the Hound**

in Ceylon. By Sir SAMUEL W. BAKER, M.A. Crown 8vo. Woodcuts, 7s. 6d.

**Himalayan and Sub-Himalayan Districts of British India**, their Climate, Medical Topography, and Disease Distribution; with reasons for assigning a Malarious Origin to Goutre and some other Diseases. By F. N. MACNAMARA, M.D. F.R.G.S. Surgeon-Major (retired) Indian Medical Service, late Professor of Chemistry, Calcutta Medical College, and Medical Inspector of Inland Labour Transport, Calcutta. 8vo. [In the press.]

**The Alpine Club Map of Switzerland**, with parts of the Neighbouring Countries, on the scale of Four Miles to an Inch. Edited by R. C. NICHOLS, F.R.G.S. 4 Sheets in Portfolio, 42s. coloured, or 34s. uncoloured.

**The Alpine Guide.** By JOHN BALL, M.R.I.A. Post 8vo. with Maps and other Illustrations :—

**The Eastern Alps**, 10s. 6d.

**Central Alps**, including all the Oberland District, 7s. 6d.

**Western Alps**, including Mont Blanc, Monte Rosa, Zermatt, &c. Price 6s. 6d.

**On Alpine Travelling and the Geology of the Alps.** Price 1s. Either of the Three Volumes or Parts of the 'Alpine Guide' may be had with this Introduction prefixed, 1s. extra.

## WORKS of FICTION.

**Novels and Tales.** By the Right Hon. the EARL of BEACONSFIELD, K.G. Cabinet Editions, complete in Ten Volumes, crown 8vo. 6s. each.

Lothair, 6s.	Venetia, 6s.
Coningsby, 6s.	Alroy, Ixion, &c. 6s.
Sybil, 6s.	Young Duke &c. 6s.
Tancred, 6s.	Vivian Grey, 6s.
Henrietta Temple, 6s.	
Contarini Fleming, &c. 6s.	

**Tales from Euripides;** Iphigenia, Alcestis, Hecuba, Helen, Medea. By VINCENT K. COOPER, M.A. late Scholar of Brasenose College, Oxford. Fcp. 8vo. 3s. 6d.

**Whispers from Fairyland.** By the Right Hon. E. H. KNATCHBULL-HUGESSEN, M.P. With 9 Illustrations. Crown 8vo. 3s. 6d.

**Higgledy-Piggledy;** or, Stories for Everybody and Everybody's Children. By the Right Hon. E. H. KNATCHBULL-HUGESSEN, M.P. With 9 Illustrations. Cr. 8vo. 3s. 6d.

**Stories and Tales.** By ELIZABETH M. SEWELL. Cabinet Edition, in Ten Volumes, each containing a complete Tale or Story :—

Amy Herbert, 2s. 6d. Gertrude, 2s. 6d. The Earl's Daughter, 2s. 6d. The Experience of Life, 2s. 6d. Cleve Hall, 2s. 6d. Ivors, 2s. 6d. Katharine Ashton, 2s. 6d. Margaret Percival, 3s. 6d. Laneton Parsonage, 3s. 6d. Ursula, 3s. 6d.

**The Modern Novelist's Library.** Each work complete in itself, price 2s. boards, or 2s. 6d. cloth :—

By Lord BEACONSFIELD.

Lothair.	Henrietta Temple.
Coningsby.	Contarini Fleming.
Sybil.	Alroy, Ixion, &c.
Tancred.	The Young Duke, &c.
Venetia.	Vivian Grey.

By ANTHONY TROLLOPE.  
Barchester Towers.  
The Warden.

THE MODERN NOVELIST'S LIBRARY—*continued.*

By Major WHYTE-MELVILLE.

Digby Grand.	Good for Nothing.
General Bounce.	Holmby House.
Kate Coventry.	The Interpreter.
The Gladiators.	Queen's Maries.

By the Author of 'Mlle. Mori.'

The Atelier du Lys.  
Mademoiselle Mori.

By Various Writers.

Atherstone Priory.  
The Burgomaster's Family.  
Elsa and her Vulture.  
The Six Sisters of the Valleys.

By the Author of 'The Rose Garden.'  
Unawares.

**The Novels and Tales of the Right Honourable the Earl of Beaconsfield, K.G.** Complete in Ten Volumes, crown 8vo. cloth extra, gilt edges, 30s.

POETRY and THE DRAMA.

**Lays of Ancient Rome;**  
with Ivry and the Armada. By LORD  
MACAULAY. 16mo. 3s. 6d.

**Horatii Opera.** Library  
Edition, with English Notes, Marginal  
References & various Readings. Edited  
by Rev. J. E. YONGE, M.A. 8vo. 21s.

**Poetical Works of Jean  
Ingelow.** New Edition, reprinted,  
with Additional Matter, from the 23rd  
and 6th Editions of the two volumes  
respectively; with 2 Vignettes. 2 vols.  
fcp. 8vo. 12s.

**Poems by Jean Ingelow.**  
FIRST SERIES, with nearly 100 Woodcut  
Illustrations. Fcp. 4to. 21s.

**The Poem of the Cid: a**  
Translation from the Spanish, with  
Introduction and Notes. By JOHN  
ORMSBY. Crown 8vo. 5s.

**Festus, a Poem.** By  
PHILIP JAMES BAILEY. 10th Edition,  
enlarged & revised. Crown 8vo. 12s. 6d.

**The Iliad of Homer,** Ho-  
mometrically translated by C. B.  
CAYLEY. 8vo. 12s. 6d.

**The Æneid of Virgil.**  
Translated into English Verse. By J.  
CONINGTON, M.A. Crown 8vo. 9s.

**Bowdler's Family Shak-  
speare.** Genuine Edition, in 1 vol.  
medium 8vo. large type, with 36 Wood-  
cuts, 14s. or in 6 vols. fcp. 8vo. 21s.

**Southey's Poetical  
Works,** with the Author's last Cor-  
rections and Additions. Medium 8vo.  
with Portrait, 14s.

RURAL SPORTS, HORSE and CATTLE  
MANAGEMENT, &c.

**Annals of the Road; or,**  
Notes on Mail and Stage-Coaching in  
Great Britain. By Captain MALET.  
With 3 Woodcuts and 10 Coloured  
Illustrations. Medium 8vo. 21s.

**Down the Road; or, Re-  
miniscences of a Gentleman Coachman.**  
By C. T. S. BIRCH REYNARDSON.  
Second Edition, with 12 Coloured  
Illustrations. Medium 8vo. 21s.

**Blaine's Encyclopædia of Rural Sports;** Complete Accounts, Historical, Practical, and Descriptive, of Hunting, Shooting, Fishing, Racing, &c. With 600 Woodcuts. 8vo. 21s.

**A Book on Angling;** or, Treatise on the Art of Fishing in every branch; including full Illustrated Lists of Salmon Flies. By FRANCIS FRANCIS. Post 8vo. Portrait and Plates, 15s.

**Wilcocks's Sea-Fisherman:** comprising the Chief Methods of Hook and Line Fishing, a glance at Nets, and remarks on Boats and Boat-ing. Post 8vo. Woodcuts, 12s. 6d.

**The Fly-Fisher's Entomology.** By ALFRED RONALDS. With 20 Coloured Plates. 8vo. 14s.

**Horses and Riding.** By GEORGE NEVILLE, M.A. With 31 Illustrations. Crown 8vo. 6s.

**Youatt on the Horse.** Revised and enlarged by W. WATSON, M.R.C.V.S. 8vo. Woodcuts, 12s. 6d.

**Youatt's Work on the Dog.** Revised and enlarged. 8vo. Woodcuts, 6s.

**The Dog in Health and Disease.** By STONEHENGE. Third Edition, with 78 Wood Engravings. Square crown 8vo. 7s. 6d.

**The Greyhound.** By STONEHENGE. Revised Edition, with 25 Portraits of Greyhounds, &c. Square crown 8vo. 15s.

**Stables and Stable Fittings.** By W. MILES. Imp. 8vo. with 13 Plates, 15s.

**The Horse's Foot, and How to keep it Sound.** By W. MILES. Imp. 8vo. Woodcuts, 12s. 6d.

**A Plain Treatise on Horse-shoeing.** By W. MILES. Post 8vo. Woodcuts, 2s. 6d.

**Remarks on Horses' Teeth,** addressed to Purchasers. By W. MILES. Post 8vo. 1s. 6d.

**The Ox, his Diseases and their Treatment;** with an Essay on Parturition in the Cow. By J. R. DOBSON, M.R.C.V.S. Crown 8vo. Illustrations, 7s. 6d.

## WORKS of UTILITY and GENERAL INFORMATION.

**Maunder's Treasury of Knowledge and Library of Reference;** comprising an English Dictionary and Grammar, Universal Gazetteer, Classical Dictionary, Chronology, Law Dictionary, Synopsis of the Peerage, Useful Tables, &c. Fcp. 8vo. 6s.

**Maunder's Biographical Treasury.** Latest Edition, reconstructed and partly re-written, with above 1,600 additional Memoirs, by W. L. R. CATES. Fcp. 8vo. 6s.

**Maunder's Treasury of Natural History;** or, Popular Dictionary of Zoology. Revised and corrected Edition. Fcp. 8vo. with 900 Woodcuts, 6s.

**Maunder's Scientific and Literary Treasury;** a Popular Encyclopædia of Science, Literature, and Art. Latest Edition, partly re-written, with above 1,000 New Articles, by J. Y. JOHNSON. Fcp. 8vo. 6s.

**Maunder's Treasury of Geography,** Physical, Historical, Descriptive, and Political. Edited by W. HUGHES, F.R.G.S. With 7 Maps and 16 Plates. Fcp. 8vo. 6s.

**Maunder's Historical Treasury;** Introductory Outlines of Universal History, and Separate Histories of all Nations. Revised by the Rev. Sir G. W. COX, Bart. M.A. Fcp. 8vo. 6s.

## **The Treasury of Botany,**

or Popular Dictionary of the Vegetable Kingdom; with which is incorporated a Glossary of Botanical Terms. Edited by J. LINDLEY, F.R.S. and T. MOORE, F.L.S. With 274 Woodcuts and 20 Steel Plates. Two Parts, fcp. 8vo. 12s.

## **The Treasury of Bible**

**Knowledge;** being a Dictionary of the Books, Persons, Places, Events, and other Matters of which mention is made in Holy Scripture. By the Rev. J. AYRE, M.A. Maps, Plates & Woodcuts. Fcp. 8vo. 6s.

## **A Practical Treatise on**

**Brewing;** with Formulæ for Public Brewers & Instructions for Private Families. By W. BLACK. 8vo. 10s. 6d.

## **The Theory of the Modern Scientific Game of Whist.**

By W. POLE, F.R.S. Tenth Edition. Fcp. 8vo. 2s. 6d.

## **The Correct Card; or,**

How to Play at Whist; a Whist Catechism. By Major A. CAMPBELL-WALKER, F.R.G.S. Latest Edition. Fcp. 8vo. 2s. 6d.

## **The Cabinet Lawyer; a**

Popular Digest of the Laws of England, Civil, Criminal, and Constitutional. Twenty-Fifth Edition, corrected and extended. Fcp. 8vo. 9s.

## **Chess Openings.** By F.W.

LONGMAN, Balliol College, Oxford. New Edition. Fcp. 8vo. 2s. 6d.

## **Pewtner's Comprehensive Specifier;**

a Guide to the Practical Specification of every kind of Building-Artificer's Work. Edited by W. YOUNG. Crown 8vo. 6s.

## **Modern Cookery for Private Families,**

reduced to a System of Easy Practice in a Series of carefully-tested Receipts. By ELIZA ACTON. With 8 Plates and 150 Woodcuts. Fcp. 8vo. 6s.

## **Food and Home Cookery.**

A Course of Instruction in Practical Cookery and Cleaning, for Children in Elementary Schools. By Mrs. BUCKTON. Woodcuts. Crown 8vo. 2s.

## **Hints to Mothers on the**

**Management of their Health** during the Period of Pregnancy and in the Lying-in Room. By THOMAS BULL, M.D. Fcp. 8vo. 2s. 6d.

## **The Maternal Management of Children in Health and Disease.**

By THOMAS BULL, M.D. Fcp. 8vo. 2s. 6d.

## **The Farm Valuer.** By

JOHN SCOTT, Land Valuer. Crown 8vo. 5s.

## **Rents and Purchases; or,**

the Valuation of Landed Property, Woods, Minerals, Buildings, &c. By JOHN SCOTT. Crown 8vo. 6s.

## **Economic Studies.** By

the late WALTER BAGEHOT, M.A. Fellow of University College, London. Edited by RICHARD HOLT HUTTON. 8vo. 10s. 6d.

## **Economics for Beginners**

By H. D. MACLEOD, M.A. Small crown 8vo. 2s. 6d.

## **The Elements of Bank-**

**ing.** By H. D. MACLEOD, M.A. Fourth Edition. Crown 8vo. 5s.

## **The Theory and Practice**

**of Banking.** By H. D. MACLEOD, M.A. 2 vols. 8vo. 26s.

## **The Resources of Modern**

**Countries;** Essays towards an Estimate of the Economic Position of Nations and British Trade Prospects. By ALEX. WILSON. 2 vols. 8vo. 24s.

## **The Patentee's Manual;**

a Treatise on the Law and Practice of Letters Patent, for the use of Patentees and Inventors. By J. JOHNSON, Barrister-at-Law; and J. H. JOHNSON, Assoc. Inst. C.E. Solicitor and Patent Agent, Lincoln's Inn Fields and Glasgow. Fourth Edition, enlarged. 8vo. price 10s. 6d.

# INDEX.

<i>Abbey &amp; Overton's</i> English Church History .....	15	Changed Aspects of Unchanged Truths ...	
—'s Photography .....	11	<i>Chesney's</i> Indian Polity .....	
<i>Acton's</i> Modern Cookery .....	21	— Waterloo Campaign .....	
Alpine Club Map of Switzerland .....	18	<i>Church's</i> Beginning of the Middle Ages ...	
Alpine Guide (The) .....	18	<i>Colenso</i> on Moabite Stone &c. ....	
<i>Amos's</i> Jurisprudence .....	5	—'s Pentateuch and Book of Joshua.	
— Primer of the Constitution .....	5	Commonplace Philosopher .....	
— Fifty Years of the English Con-		<i>Comte's</i> Positive Polity .....	
stitution .....	5	<i>Conder's</i> Handbook to the Bible .....	
<i>Anderson's</i> Strength of Materials .....	11	<i>Congreve's</i> Politics of Aristotle .....	
<i>Armstrong's</i> Organic Chemistry .....	11	<i>Conington's</i> Translation of Virgil's <i>Æneid</i>	
<i>Arnold's</i> (Dr.) Lectures on Modern History	2	— Miscellaneous Writings .....	
— Miscellaneous Works .....	7	<i>Contanseau's</i> Two French Dictionaries ..	
— Sermons .....	15	<i>Conybeare</i> and <i>Howson's</i> St. Paul .....	
— (T.) English Literature .....	6	<i>Cooper's</i> Tales from Euripides .....	
<i>Arnot's</i> Elements of Physics .....	10	<i>Cordery's</i> Struggle against Absolute Mon-	
Atelier (The) du Lys .....	19	archy .....	
Atherstone Priory .....	19	<i>Cotta</i> on Rocks, by <i>Lawrence</i> .....	
Autumn Holidays of a Country Parson ..	7	Counsel and Comfort from a City Pulpit...	
<i>Ayre's</i> Treasury of Bible Knowledge .....	21	<i>Cox's</i> (G. W.) Athenian Empire .....	
<i>Bacon's</i> Essays, by <i>Whately</i> .....	6	— Crusades .....	
— Life and Letters, by <i>Spedding</i> ...	5	— Greeks and Persians .....	
— Works .....	5	<i>Creighton's</i> Age of Elizabeth .....	
<i>Bagehot's</i> Economic Studies .....	21	— England a Continental Power .....	
— Literary Studies .....	6	— Shilling History of England ...	
<i>Bailey's</i> Festus, a Poem .....	19	— Tudors and the Reformation .....	
<i>Bain's</i> Mental and Moral Science .....	6	<i>Cresy's</i> Encyclopædia of Civil Engineering	
— on the Senses and Intellect .....	6	Critical Essays of a Country Parson .....	
— Emotions and Will .....	6	<i>Crookes's</i> Anthracen .....	
<i>Baker's</i> Two Works on Ceylon .....	17	— Chemical Analyses .....	
<i>Ball's</i> Alpine Guides .....	18	— Dyeing and Calico-printing .....	
<i>Barry</i> on Railway Appliances .....	11	<i>Culley's</i> Handbook of Telegraphy .....	
<i>Beaconsfield's</i> (Lord) Novels and Tales 18 &	19	<i>Curteis's</i> Macedonian Empire .....	
<i>Becker's</i> Charicles and Gallus .....	8	<i>De Caisne</i> and <i>Le Maout's</i> Botany .....	
<i>Beesley's</i> Gracchi, Marius, and Sulla .....	3	<i>De Tocqueville's</i> Democracy in America...	
<i>Black's</i> Treatise on Brewing .....	21	<i>Dixon's</i> Rural Bird Life .....	
<i>Blackley's</i> German-English Dictionary .....	8	<i>Dobson</i> on the Ox .....	
<i>Blaine's</i> Rural Sports .....	20	<i>Dove's</i> Law of Storms .....	
<i>Bloxam's</i> Metals .....	11	<i>Doyle's</i> (R.) Fairyland .....	
<i>Bolland</i> and <i>Lang's</i> Aristotle's Politics .....	6	<i>Drummond's</i> Jewish Messiah .....	
<i>Boulton</i> on 39 Articles .....	15	<i>Eastlake's</i> Hints on Household Taste .....	
—'s History of the English Church .....	15	<i>Edwards's</i> Nile .....	
<i>Bourne's</i> Works on the Steam Engine .....	14	<i>Ellicott's</i> Scripture Commentaries .....	
<i>Bowdler's</i> Family <i>Shakespeare</i> .....	19	— Lectures on Life of Christ .....	
<i>Bramley-Moore's</i> Six Sisters of the Valleys ..	19	Elsa and her Vulture .....	
<i>Brandé's</i> Dictionary of Science, Literature,		Epochs of Ancient History .....	
and Art .....	12	— English History .....	
<i>Brassey's</i> Sunshine and Storm in the East ..	17	— Modern History .....	
— Voyage of the Sunbeam .....	17	<i>Ewald's</i> History of Israel .....	
<i>Browne's</i> Exposition of the 39 Articles .....	15	— Antiquities of Israel .....	
<i>Browning's</i> Modern England .....	3	<i>Fairbairn's</i> Applications of Iron .....	
<i>Buckle's</i> History of Civilisation .....	2	— Information for Engineers .....	
— Posthumous Remains .....	7	— Mills and Millwork .....	
<i>Buckton's</i> Food and Home Cookery .....	21	<i>Farrar's</i> Language and Languages .....	
— Health in the House .....	13	<i>Francis's</i> Fishing Book .....	
— Town and Window Gardening .....	12	<i>Frøbisher's</i> Life by <i>Jones</i> .....	
<i>Bull's</i> Hints to Mothers .....	21	<i>Froude's</i> Cæsar .....	
— Maternal Management of Children ..	21	— English in Ireland .....	
Burgomaster's Family (The) .....	19	— History of England .....	
<i>Burke's</i> Vicissitudes of Families .....	4	— Lectures on South Africa .....	
Cabinet Lawyer .....	21	— Short Studies .....	
<i>Capes's</i> Age of the Antonines .....	3	<i>Gairdner's</i> Houses of Lancaster and York	
— Early Roman Empire .....	3	— Richard III. & Perkin Warbeck .....	
<i>Cayley's</i> Iliad of Homer .....	19	<i>Ganot's</i> Elementary Physics .....	
<i>Cetshwayo's</i> Dutchman, translated by		— Natural Philosophy .....	
Bishop <i>Colenso</i> .....	7	<i>Gardiner's</i> Buckingham and Charles .....	

<i>Gardiner's</i> Personal Government of Charles I. ....	2	<i>Lewes's</i> Biographical History of Philosophy .....	3
First Two Stuarts .....	3	<i>Lewis</i> on Authority .....	6
Thirty Years' War .....	3	<i>Liddell</i> and <i>Scott's</i> Greek-English Lexicons .....	8
German Home Life .....	7	<i>Lindley</i> and <i>Moore's</i> Treasury of Botany ...	21
<i>Goodeve's</i> Mechanics .....	11	<i>Lloyd's</i> Magnetism .....	10
Mechanism .....	11	Wave-Theory of Light .....	10
<i>Gore's</i> Art of Scientific Discovery .....	14	<i>Longman's</i> (F. W.) Chess Openings .....	21
Electro-Metallurgy .....	11	German Dictionary ...	8
Gospel (The) for the Nineteenth Century .	16	(W.) Edward the Third .....	2
<i>Grant's</i> Ethics of Aristotle .....	6	Lectures on History of England .....	12
Graver Thoughts of a Country Parson .....	7	Old and New St. Paul's .....	3
<i>Greville's</i> Journal .....	1	<i>Loudon's</i> Encyclopædia of Agriculture ...	15
<i>Griffin's</i> Algebra and Trigonometry .....	11	Gardening .....	15
<i>Griffith's</i> A B C of Philosophy .....	5	Plants .....	12
Grove on Correlation of Physical Forces ..	10	<i>Lubbock's</i> Origin of Civilisation .....	12
<i>Guillt's</i> Encyclopædia of Architecture .....	14	<i>Ludlow's</i> American War of Independence ..	3
<i>Hale's</i> Fall of the Stuarts .....	3	<i>Lyra Germanica</i> .....	17
<i>Hartwig's</i> Works on Natural History and Popular Science .....	11	<i>Macalister's</i> Vertebrate Animals .....	11
<i>Hassall's</i> Climate of San Remo .....	17	<i>Macaulay's</i> (Lord) Essays .....	1
<i>Haughton's</i> Animal Mechanics .....	10	History of England ...	1
<i>Hayward's</i> Selected Essays .....	6	Lays, Illustrated .....	13
<i>Heer's</i> Primeval World of Switzerland .....	12	Cheap Edition ..	19
<i>Heine's</i> Life and Works, by Stigand .....	4	Life and Letters .....	4
<i>Helmholtz</i> on Tone .....	10	Miscellaneous Writings ..	7
<i>Helmholtz's</i> Scientific Lectures .....	10	Speeches .....	7
<i>Herschel's</i> Outlines of Astronomy .....	9	Works .....	1
<i>Hillebrand's</i> Lectures on German Thought ..	6	Writings, Selections from ..	7
<i>Hobson's</i> Amateur Mechanic .....	14	<i>McCulloch's</i> Dictionary of Commerce .....	8
<i>Hopkins's</i> Christ the Consoler .....	17	<i>Macfarren</i> on Musical Harmony .....	13
<i>Hoskold's</i> Engineer's Valuing Assistant ..	14	<i>Macleod's</i> Economical Philosophy .....	5
<i>Hullah's</i> History of Modern Music .....	12	Economics for Beginners .....	21
Transition Period .....	12	Theory and Practice of Banking ..	21
<i>Hume's</i> Essays .....	6	Elements of Banking .....	21
Treatise on Human Nature .....	6	<i>Macnamara's</i> Himalayan Districts of British India .....	18
<i>Ilne's</i> Rome to its Capture by the Gauls ..	3	<i>Mademoiselle Mori</i> .....	19
History of Rome .....	3	<i>Mahaffy's</i> Classical Greek Literature .....	3
<i>Ingelow's</i> Poems .....	19	<i>Malet's</i> Annals of the Road .....	19
<i>Jameson's</i> Sacred and Legendary Art .....	13	<i>Manning's</i> Mission of the Holy Spirit .....	17
Memoirs by Macpherson .....	4	<i>Marshman's</i> Life of Havelock .....	7
<i>Jenkin's</i> Electricity and Magnetism .....	11	<i>Martineau's</i> Christian Life .....	17
<i>Jerrold's</i> Life of Napoleon .....	1	Hours of Thought .....	17
<i>Johnson's</i> Normans in Europe .....	3	Hymns .....	17
Patentee's Manual .....	21	<i>Maunder's</i> Popular Treasures .....	20
<i>Johnston's</i> Geographical Dictionary .....	8	<i>Maxwell's</i> Theory of Heat .....	11
<i>Jukes's</i> Types of Genesis .....	16	<i>May's</i> History of Democracy .....	2
<i>Jukes</i> on Second Death .....	16	History of England .....	2
<i>Kalisch's</i> Bible Studies .....	16	<i>Melville's</i> (Whyte) Novels and Tales .....	19
Commentary on the Bible .....	16	<i>Mendelssohn's</i> Letters .....	4
Path and Goal .....	5	<i>Merivale's</i> Early Church History .....	15
<i>Keller's</i> Lake Dwellings of Switzerland ..	12	Fall of the Roman Republic ...	2
<i>Kerl's</i> Metallurgy, by <i>Crookes</i> and <i>Rohrig</i> ..	15	General History of Rome .....	2
<i>Kingszett's</i> Alkali Trade .....	13	Roman Triumphvirates .....	3
Animal Chemistry .....	13	Romans under the Empire .....	2
<i>Kirby</i> and <i>Spence's</i> Entomology .....	12	<i>Merrifield's</i> Arithmetic and Mensuration ..	11
<i>Klein's</i> Pastor's Narrative .....	7	<i>Miles</i> on Horse's Foot and Horse Shoeing ..	20
<i>Knatchbull-Hugessen's</i> Fairy-Land .....	18	on Horse's Teeth and Stables .....	20
Higgledy-Piggledy .....	18	<i>Mill</i> (J.) on the Mind .....	5
Landscapes, Churches, &c. ....	7	<i>Mill's</i> (J. S.) Autobiography .....	4
<i>Latham's</i> English Dictionaries .....	8	Dissertations & Discussions ..	5
Handbook of English Language ..	8	Essays on Religion .....	16
<i>Lecky's</i> History of England .....	1	Hamilton's Philosophy .....	5
European Morals .....	3	Liberty .....	5
Rationalism .....	3	Political Economy .....	5
Leaders of Public Opinion .....	4	Representative Government ..	5
Leisure Hours in Town .....	7	Subjection of Women .....	5
<i>Leslie's</i> Essays in Political and Moral Philosophy .....	6	System of Logic .....	5
Lessons of Middle Age .....	7	Unsettled Questions .....	5
		Utilitarianism .....	5

<i>Miller's Elements of Chemistry</i> .....	13	<i>Sewell's</i> Passing Thoughts on Religion ...	16
— Inorganic Chemistry.....	11	— Preparation for Communion .....	16
— Wintering in the Riviera.....	17	— Stories and Tales .....	18
Minto (Lord) in India.....	2	— Thoughts for the Age .....	16
<i>Mitchell's Manual of Assaying</i> .....	15	<i>Shelley's Workshop Appliances</i> .....	11
Modern Novelist's Library .....	18 & 19	<i>Short's Church History</i> .....	15
<i>Monzell's Spiritual Songs</i> .....	17	<i>Smith's</i> (Sydney) Wit and Wisdom .....	6
<i>Moore's Irish Melodies, Illustrated Edition</i>	13	— (Dr. R. A.) Air and Rain .....	9
— Lalla Rookh, Illustrated Edition..	13	— (R. B.) Carthage & the Carthaginians ..	3
<i>Morell's Philosophical Fragments</i> .....	5	<i>Southey's Poetical Works</i> .....	19
<i>Morris's Age of Anne</i> .....	3	<i>Stanley's History of British Birds</i> .....	12
<i>Mozart's Life, by Nohl</i> .....	4	<i>Stephen's Ecclesiastical Biography</i> .....	4
<i>Müller's Chips from a German Workshop.</i>	7	<i>Stonehenge, Dog and Greyhound</i> .....	20
— Hibbert Lectures on Religion ..	16	<i>Stoney on Strains</i> .....	14
— Science of Language .....	7	<i>Stubbs's Early Plantagenets</i> .....	3
— Science of Religion .....	16	Sunday Afternoons, by A. K. H. B. ....	7
<i>Nicson on the Moon</i> .....	9	Supernatural Religion .....	16
<i>Neville's Horses and Riding</i> .....	20	<i>Swinburne's Picture Logic</i> .....	6
<i>Newman's Apologia pro Vita Sua</i> .....	4	<i>Tancock's England during the Wars,</i>	
<i>Nicol's Puzzle of Life</i> .....	12	1778-1820 .....	3
<i>Noiré's Müller &amp; Philosophy of Language</i>	7	<i>Taylor's History of India</i> .....	2
<i>Northcott's Lathes &amp; Turning</i> .....	14	— Ancient and Modern History ...	4
<i>Ormsby's Poem of the Cid</i> .....	19	— (Jeremy) Works, edited by <i>Eden</i> ..	17
<i>Owen's Comparative Anatomy and Physi-</i>		<b>Text-Books of Science</b> .....	11
<i>ology of Vertebrate Animals</i> .....	11	<i>Thom's Botany</i> .....	11
<i>Pack's Guide to the Pyrenees</i> .....	18	<i>Thomson's Laws of Thought</i> ..	6
<i>Pattison's Casaubon</i> .....	4	<i>Thorpe's Quantitative Analysis</i> .....	11
<i>Pryen's Industrial Chemistry</i> .....	14	<i>Thorpe and Muir's Qualitative Analysis</i> ..	11
<i>Pewtner's Comprehensive Specifier</i> .....	21	<i>Thudichum's Annals of Chemical Medicine</i>	13
<i>Phillips's Civil War in Wales</i> .....	2	<i>Thudichum's Chemical Philosophy</i> .....	11
<i>Piessé's Art of Perfumery</i> .....	15	— Practical Chemistry .....	13
<i>Pole's Game of Whist</i> .....	21	<i>Todd on Parliamentary Government</i> .....	2
<i>Powell's Early England</i> .....	3	<i>Trench's Realities of Irish Life</i> .....	7
<i>Preece &amp; Siewright's Telegraphy</i> .....	11	<i>Trollope's Warden and Barchester Towers</i>	18
Present-Day Thoughts.....	7	<i>Twiss's Law of Nations</i> .....	5
<i>Proctor's Astronomical Works</i> .....	9	<i>Tyndall's</i> (Professor) Scientific Works ...	10
— Scientific Essays (Two Series) ...	11	Unawares .....	19
Prothero's Life of Simon de Montfort .....	4	Unwin's Machine Design .....	11
Public Schools Atlases .....	8	<i>Ure's Arts, Manufactures, and Mines</i> .....	14
<i>Rawlinson's Parthia</i> .....	3	Venn's Life, by <i>Knight</i> .....	4
— Sassanians .....	3	Ville on Artificial Manures.....	15
Recreations of a Country Parson .....	7	<i>Walker on Whist</i> .....	21
<i>Reynardson's Down the Road</i> .....	19	<i>Walpole's History of England</i> .....	1
<i>Rick's Dictionary of Antiquities</i> .....	8	<i>Warburton's Edward the Third</i> .....	3
<i>Rivers's Orchard House</i> .....	12	<i>Watson's Geometery</i> .....	11
— Rose Amateur's Guide.....	12	<i>Watts's Dictionary of Chemistry</i> .....	13
<i>Rogers's Eclipse of Faith</i> .....	16	<i>Webb's Civil War in Herefordshire</i> .....	2
— Defence of Eclipse of Faith .....	16	<i>Weinhold's Experimental Physics</i> .....	10
<i>Rogel's English Thesaurus</i> .....	8	<i>Wellington's Life, by Gleig</i> .....	4
<i>Ronald's Fly-Fisher's Entomology</i> .....	20	<i>Whately's English Synonyms</i> .....	8
<i>Rowley's Rise of the People</i> .....	3	— Logic .....	6
— Settlement of the Constitution ...	3	— Rhetoric .....	6
Russia and England .....	1	<i>White's Four Gospels in Greek</i> .....	16
Russia Before and After the War .....	1	— and <i>Riddle's Latin Dictionaries</i> ...	8
<i>Rutley's Study of Rocks</i> .....	11	<i>Wilcocks's Sea-Fisherman</i> .....	20
<i>Sandars's Justinian's Institutes</i> .....	6	<i>Williams's Aristotle's Ethics</i> .....	6
<i>Sankay's Sparta and Thebes</i> .....	3	<i>Wilson's Resources of Modern Countries</i> ...	21
<i>Savile on Apparitions</i> .....	7	<i>Wood's</i> (J. G.) Popular Works on Natural	
<i>Schellen's Spectrum Analysis</i> .....	9	History .....	11
Seaside Musings .....	7	<i>Woodward's Geology</i> .....	12
<i>Scott's Farm Valuer</i> .....	21	<i>Yonge's English-Greek Lexicons</i> .....	8
— Rents and Purchases .....	21	— Horace.....	19
<i>Seebohm's Oxford Reformers of 1498</i> .....	2	<i>Youatt on the Dog</i> .....	20
— Protestant Revolution .....	3	— on the Horse .....	20
<i>Sewell's History of France</i> .....	2	<i>Zeller's Greek Philosophy</i> .....	3









